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CC J. X McLean

CHURCH-BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

105 EAST TWENTY-SECOND STREET

NEW YORK CITY

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105 East Twenty-second Street, New York.

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The Board meets the THIRD WEDNESDAY OF EACH MONTH.

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JULY, 1903

The Church Home—Fifty Years of Church Building

ADDRESS OF SECRETARY CHARLES H. RICHARDS

At the Annual Meeting of the Congregational Home Missionary Society, Providence, R. I., June 3, 1903.

The Congregational Church-Building Society brings cordial congratulations to the Rhode Island Home Missionary Society on its one hundredth birthday. By a happy coincidence we are ourselves keeping jubilee over the completion of a half century. You have rounded out one hundred years. We passed our fiftieth milestone on Monday, May 11th. To vary Victor Hugo's words, if we are in the old age of our youth, you are, we trust, in the youth of your old age. As a full half century younger than you, we salute your venerable body with best wishes for your second century. As children strew with flowers the path of a hero in a festal march, so we go before you this afternoon to bedeck the road for your triumphal progress with our rejoicings in your success.

And what better preface to your celebration could you have than the story of that church-building work which has proved to be such an important ally to home missions? Organized twenty-seven years later than our national Home Missionary Society, under whose auspices we meet here to-day, it has in its half century of service vindicated its right to be called the right arm of that Society. It has saved the lives of multitudes of its churches; it has helped to develop its struggling weaklings into strength; it has made its work effective and enduring.

Think of the development of the Congregational Church-Building Society for a moment. It seems a far cry from this

jubilee year back to the Albany Convention in 1852. It is somewhat difficult to realize the conditions of that time, so different from our own. Our denomination, the pioneer church on these shores, the germ and model of our Republic, after two and a quarter centuries in this country had but about 2,000 churches, with about 200,000 members. Congregationalism was provincial, content to be shut up in a corner of the country. Many of our leaders had so little confidence in their principles, or so little enthusiasm for them, that they had no zeal in spreading them throughout the nation. They looked on with indifference while thousands of the children of the Pilgrims, leaving their New England homes for New York and the regions beyond, were swallowed up in other denominations and lost to the work which God had appointed us to do. Two thousand churches in the heart of our country, naturally Congregational, were by our supineness and lack of organic self-protection absorbed by other denominations. Little churches in the West, formed by the sons of Vermont and Massachusetts and Connecticut, were ready to perish for lack of fellowship and help.

The time was ripe for the awakening of our denominational consciousness. At last many of our strong men realized that we also had a large part to play in evangelizing the whole country, instead of snuggling comfortably down in a favored corner of it to "enjoy religion." As one great regiment of the Lord's army, we had encamped too long on the enchanted ground. It was time to get our eyes open and march out to spread the faith and freedom and fellowship of the Pilgrims throughout the nation.

When the Convention (the prototype and forerunner of our National Council) met in Albany in 1852, it was electrified by the offer of Mr. Henry C. Bowen to give $10,000 to help build houses of worship for needy and struggling Congregational churches in the West, provided others would give enough to make a fund of $50,000 for the purpose. The country was roused by the very audacity of the proposition. The first Sunday after the next New Year's Day was appointed as the time when every Congregational church in the land was to make a generous offering for this cause. To the delight of all they made the Albany Fund a little more than $62,000.

Inspired by this Convention a meeting was called the next spring to promote the interests of our churches. It met in

Broadway Tabernacle, May 11, 1853. Strange to say, it had no idea at the outset of becoming a church-building society, but it organized the American Congregational Union chiefly for the purpose of fellowship and fraternity, "to express and increase the unity of the Congregational churches of our land." Again the same far-sighted and resolute man turned the gathering to practical account by moving the resolution that this Congregational Union "be permitted"—"*permitted*," mind you, as though this were a very insignificant feature in its plan—"to raise money to aid needy Congregational churches in building houses of worship." His resolution was stoutly opposed. It would awaken hard feelings, it was said, on the part of other denominations who considered Congregationalism simply a New England institution; New York and all the West was pre-empted by them as their especial territory; churches should be independent and pay their own bills; if they could not do so, they had better die. Such were the objections raised. But the shrewd and prophetic Dr. Leonard Bacon was in the chair. He suggested a slight modification of the resolution, and on the plea that "it could do no harm" persuaded the embryo Union to adopt the resolution.

In this unplanned-for and haphazard fashion was born the first church-building society in America, mother and precursor of all the others in our sister denominations. (Our Presbyterian brethren had a committee on this subject earlier, but its Board of Church Erection dates back to 1854.) The work of church-building, which came into its charter, as it were, in a surreptitious foot note, and by stealth, soon became the chief business of the Congregational Union. Encouraged by the success of one day's effort in raising the Albany Fund, it was resolved to make Forefathers' Day, 1856, illustrious by a like simultaneous gift from all our churches for church-building. The result was disappointing, less than $12,000 being raised instead of $100,000 hoped for. Yet these two funds, the Albany Fund and the Forefathers' Fund, were so wisely distributed as to build 254 churches in seventeen states, including five New England states. It was a grand beginning.

The development of this Society in its early years was slow. In the first five years it raised barely $12,600 besides the Forefathers' Fund, an average of about $2,500 a year. Before the first decade was completed we were plunged into the absorbing

struggle of the Civil War, which paralyzed giving to a large extent. In the first twelve years of its life the sum total of all aid gathered for church-building was but $89,299 besides the two special funds before mentioned. Yet all this time it was laying broad and deep foundations for future work in the confidence and growing interest of the churches. Little by little we were coming to see how vast and potent a force we were developing for the spread of the kingdom of God.

From the beginning this work has enlisted the enthusiastic interest and support of many of the choicest spirits of the denomination. In the old days when the May anniversaries were a prominent feature of metropolitan life, the annual meetings, held in Broadway Tabernacle, Plymouth Church, the Church of the Pilgrims and the Academy of Music, were occasions when the eloquence of our foremost orators and the counsels of our ablest business men combined to give impetus to the cause and create a sentiment in the churches which should bear fruit in later years in large contributions. One has but to look over the list of officers of this Society to see something of the character and calibre of the leaders in this enterprise through the half century.

For eighteen years Dr. Leonard Bacon, our ecclesiastical Henry of Navarre, the white plume of whose leadership waved for half a century wherever the contest on the theological field was hottest, was our president. He was followed in that office by the courtly and gracious Dr. Budington; by Dr. Richard Salter Storrs, the peerless orator; by Mr. A. S. Barnes, the accomplished and successful business man; by Dr. E. B. Webb, who blended culture and missionary zeal in happy proportions; by Dr. William M. Taylor, the pulpit genius; by Dr. Henry A. Stimson, whose great executive ability has lately scored a notable victory at Manhattan church; and now by Dr. Lucien C. Warner, our present leader, a master in finance as well as in philanthropy.

There are illustrious names in the secretaryship also. Timothy Atkinson heads the list, with his three years of conscientious service. He was followed by the versatile and energetic Dr. I. P. Langworthy; by the brilliant brace of secretaries in the two offices at New York and Boston, Dr. Ray Palmer, whose hymns have made his name immortal, and Dr. Christopher Cushing, the scholarly and earnest editor of the *Congrega-*

tional Quarterly of thirty years ago; by Dr. William B. Brown, so long the intrepid and eloquent interpreter of Pilgrim principles in New Jersey; and by Dr. L. H. Cobb, the shrewd, strong, sagacious and statesmanlike Secretary, whose brilliant term of twenty-one years in the office has brought this Society up to a degree of extraordinary effectiveness and success.

Our quartette of treasurers during the fifty years has been made up of careful, accurate and skillful financiers whose methods have secured the confidence of business men throughout the land. Their names should be remembered with deep gratitude; Israel Minor, who served for four years; N. A. Calkins, for twenty-six years; H. O. Pinneo, for thirteen years; and Charles E. Hope, the present incumbent, who has been in office for seven years.

More than a passing word should be said for the administration of Dr. L. H. Cobb, now our honored Secretary Emeritus. For many years no anniversary of the Congregational Home Missionary Society has passed without an address from him on the work of church-building. It is eminently fitting that his successor, on his first appearance on this platform as Secretary, should call attention to his remarkable work. His term of service has covered two-fifths of the life of the Society, but his achievement makes more than two-thirds of all the work done. Two-thirds of all the churches built, three-fourths of all the money secured, and all but two of the total number of parsonages built during the entire existence of our Society, up to January, 1903, are the fruit of his wise and indefatigable effort. He has helped to build 2,170 churches and 824 parsonages, and has been the means of securing for the cause $3,453,006. Surely such a record entitles him to a meed of grateful praise from all our churches, and we rejoice that, while on account of impaired health he cannot actively participate longer in the administration of this work, his wise counsel and co-operation will still be ours.

Dr. Cobb has been ably assisted in his great work by our efficient and capable field secretaries, Rev. George A. Hood, of Boston; Rev. Charles H. Taintor, of Chicago; and Rev. H. H. Wikoff, of San Francisco. They have been indefatigable workers, and their stirring addresses and skillful management have contributed not a little to our success.

Standing to-day at this viewpoint of the fiftieth year, what

do we see to be the fruit of a half century of church-building work? The figures themselves are eloquent: 3,412 churches have been built by our aid, nearly three-fifths of all in our denomination; 842 parsonages to-day shelter one-seventh of all our pastors, because we have reached forth the helping hand. Nearly $4,500,000 have come into our treasury from generous churches and individuals for this work; and as each dollar of aid usually means four or five dollars raised on the field, probably $17,000,000 have been secured to our churches and to the kingdom of our Master by the discreet and timely aid we have been able to render.

Nor does this tell the whole story. The churches which have been helped by us, when the helping hand often meant life to those who were sinking down into despair and death, have frequently made glorious returns. The very first grant made by this Society was to the First Congregational Church in Omaha in 1857. It received from us $500 in addition to $300 from the Albany Fund—$800 in all; but it has returned for church building $3,377.64—more than four times as much as it received. Surely that was a good investment. The First Church, Kansas City, has done nearly as well, having been aided in 1866 by $3,500, and having given over $12,000 in return. Lawrence, Kan., Springfield, Ohio, and Winona, Minn., receiving less, have given back five times as much as they have received. The banner church, so far as proportions go, is Plymouth Church, Des Moines, Ia., which received $200 in 1859 and has given back to the work $6,527—a return of more than thirty-two fold.

If we could count the returns made by these aided churches in the men they have trained up for the Lord's work, the fruitage would be seen to be more wonderful than the money returns. Oklahoma, the budding Territory soon to blossom into Statehood, where we have helped to build seventy-nine churches, has already sent as its first fruits a gallant missionary to Alaska to work for Christ in "the land of the midnight sun." Wisconsin and Minnesota, in each of which we have helped to build over 220 churches, have been raising up ministers and missionaries for well-nigh a half century to herald the Gospel message around the globe. And so in the other States, these churches that we have built have been nurseries of spiritual life, storage batteries of spiritual power, and their in-

fluence has been increasingly felt throughout our land and around the world through the Christian teachers, preachers, leaders and workers they have sent out.

While the larger part of our work has been in the smaller communities—in towns and villages, in mining camps and prairie settlements—we have not been unmindful of the fact that the cities are the danger spots and storm centers of our modern world, and we have striven to meet the need in them also. Nearly half of the seventy-nine churches in Chicago have been built with our assistance. We have helped to build ten churches in Los Angeles, twelve in Denver and sixteen in Minneapolis. New York and Boston, Philadelphia and St. Louis, Cleveland and St. Paul, and other of our larger cities, have reached out appealing hands to us when the spiritual exigency was at a crisis, and we have been glad to respond, believing that thus we help toward the redemption of the nation.

The fifty years have seen a remarkable development in the business methods of this Society, which has elicited the hearty approval of wise and careful business men. At first the main thought was to get the money out into the places of need. But vicissitudes and changes brought occasional losses of churches and of the money that had been put into them, and made it plain that funds thus invested should be carefully safeguarded. To-day we have something like $3,500,000 absolutely protected by our mortgages to the uses for which the money was given, so that if a church dies or is translated to another denomination, or is transferred to some secular use, the money invested by us in aiding it comes back to help build another Congregational church. Every cent contributed to our treasury by the churches goes into our Grant Fund to help the smaller and weaker churches; not one penny of it goes out in loans. But we have two other funds, a Church Loan Fund and a Parsonage Loan Fund, created by legacies and special gifts, out of which we are able by loans to meet the urgent needs of the stronger churches which are able to repay the amount in annual installments. This money is constantly coming back to be voted out again to other churches, and so does its work over and over again. Thus we have had refunded to our treasury from parsonage loans $253,121 up to January 1st of this year, and from church loans $337,788, since this plan was adopted. But nearly every dollar of this money thus returned is out again in other

churches now, or is pledged to them as soon as they are ready for it.

What of the present? We have reached the point where we are helping to build nearly two churches and one parsonage every week; yet we cannot keep up with the demand and the urgent need. Last month fifteen States stood knocking at our door asking aid to build six parsonages and twenty churches. They called for over $32,000 for this purpose. We voted aid to as many as we could and had to call a halt on the rest, to their great disappointment. In one recent month we had 35 churches waiting for an answer to their appeals for a much larger amount. Our money is nearly all out or pledged. If the churches wish this work of theirs to go on with increasing power for good they must say so by enlarged contributions. Every one of our funds needs replenishing with large amounts, and this Jubilee Year is just the time when we ought to expect all our churches and societies and individual members to send us twice as much as usual, as a thank-offering to God for what He has wrought through this Society.

What of the future? There is but one word to express it, and that is *opportunity*—magnificent opportunity. The country is growing apace; people are pouring into it at the rate of nearly a million a year; our cities are growing constantly greater; the vast empire of the West is rapidly filling up. We are in an era of unexampled prosperity. We must possess the land with spiritual forces and institutions to save it and its people; we must spread the Pilgrim faith and ideals into every part of it. The spiritual democracy we represent is germane to the genius of the republic, and when set on fire with holy purpose and illuminated with the sweet reasonableness which is characteristic of our system, it will be a potent blessing everywhere it goes.

We must multiply our churches and our members that we may enlarge and intensify our missionary power. We have grown as a denomination some two hundred per cent. since this Society began its work. We have gained in the half century twice as much as in the two and a quarter centuries preceding it, and the work of this Society has been an important factor in securing this gain. A still larger advance in our church life is before us. We ought to expect by the end of the first quarter of the twentieth century to number 10,000 Congregational churches with 1,200,000 members. Every one of the new

churches must be housed and every pastor will need a home. Our work has but just begun. There is splendid opportunity before us. Let us not fail in what God expects of us, but push the work to more glorious achievement than ever.

A Fair Proportion

No thought plays a more important part in the meetings of the Board of Trustees of the Congregational Church-Building Society than the one embodied in the heading of this article. Having in hand from one-half to two-thirds as much money as is needed to cover applications for aid, the Board has no alternative but to scan the list and work out the "Fair Proportion" each applicant shall receive.

This is not a matter of choice. The Board would gladly vote the sum asked in each clear case if funds allowed. Nor are the appropriations on a cash basis. A fair per cent. beyond cash in hand is credited to the good will of the churches and voted away. Still, even with that margin, the rule of proportions has to be considered. How much shall each of this group of churches far out on the frontier receive? How can we safely vote? Sympathy has to be held in check by a sense of honor.

Right alongside the smaller applications stands a group of city or suburban churches. They must have large help or die. A city lot costs more than a country church on the average. How much will $500 do toward a $20,000 city church? And that sum will seldom secure what a city church must have. Higher than ever the law of proportion rises before the Board. In the pressure that is on them our city friends are sometimes tempted to ask sums that cannot for one moment be considered. Thirty thousand dollars for one city church, only a few days since, was suggested. How long could the Society continue in business on that scale of disbursement? The answer to that question brings the Board back to a governing principle—large appropriations are possible only as large sums come into the treasury.

This raises another eminently practical question: What proportion of the contributions from our churches in the largest Congregational centers should go to the local church-building work; what proportion to the national work? Shall the poorer, smaller country churches be asked to help build

the city churches or the city churches help build the country churches? Are we quite ready to say, "both?" The generous offerings of one hundred of our smallest country contributing churches put into one sum would not go very far toward building in the city.

Clearly there are two sides to this question. The little country church, just organized out of members that have no margin for the erection of a house of worship twenty-five miles from anywhere must have a church, and must have help toward building it. To leave them alone is to cut our strongest bond—fellowship. True, it is not a large number that they will reach and gather. Are we to leave them alone because only a handful now? They are almost sure to grow. They must be helped.

On the other hand, the city or suburban church may be a center for many hundreds. Both fields, the larger and smaller, are a menace if not cultivated. The small churches ought surely to be promptly and generously helped. Large gifts from the living, or the legacy, ought to be constantly coming into the treasury. These larger gifts should mostly or wholly go to the more costly work. The whole town in which the city or suburban church is to be built must be vigorously canvassed for money. It is often done, sometimes to the exclusion of the national Society. No more can be raised on that field at present for church building. Nevertheless, a most urgent appeal comes from this very field to the national Society for large aid.

Now, in these days when there is an outcry against so many appeals, why not bunch the gatherings for church-building? Make one clear cut appeal for the local and national work. Do it thoroughly; do it fairly. Make givers feel that the work is one.

The offering taken, let a fair-minded committee, that knows the whole field thoroughly, apportion it to the two departments of church-building work—local and national. The apportionment that has been made in some cases, if such it can be called, makes it impossible for the national Society to do anything for this particular local city, except by taking from the already overdrawn balance received, generally in small sums, from all over the field. For example, in one of the last few years all our churches in one of our largest Congregational centers of the country sent to the national Society $25,156.95; in that same year that same center asked of the national Society $45,000,

and it was granted. In another large center all our churches gave to the national work $338.02 and asked from the national Society $15,000, and it was voted to them. Doing this inevitably defers deserving applications till the treasury fills up.

Thus the Board is constantly in a strait. It is eager, anxious, to help both classes of churches all they need, and do it now. That great privilege is denied it. They must keep an eye on the balance in the treasury. They must keep both eyes on what can be called "A Fair Proportion" for the city and country work of church-building. L. H. C.

The Sound of the Sabbath Bell

Out of the steeple it floateth down,
A voice of peace to the busy town;
Circles of blessing it weaveth wide
O'er hill and valley and countryside.
Peace, love and mercy in volumes roll
Over the town when the great bells toll.

Song and sermon and praises swell
In the manifold tones of the holy bell.
A voice from another world—its tone
Is a living voice from the very Throne.
The curtains of heaven are swung away,
And we look at the heavenly things to-day.

Its iron tongue is massive and strong,
But a golden message it bears along;
Far up it rings out, but deep in the soul
Its worshipful undulations roll.
The spheric vibrations fill the air
Like the waves of a sea of jasper fair.

Boundless and endless they rise and recede,
As the heart of man in its infinite need.
They herald the day when that need shall be filled
And human hearts to peace shall be stilled,
When the silent spaces where error dwells
Shall ring with the music of Sabbath bells.

MRS. MERRILL E. GATES.

Christianity and Architecture[1]

By Norman S. Patton.

One need only glance at the history of art to note that religion has had in all countries and ages a powerful influence upon architecture. Whether we search in Palestine, Greece, Egypt, India, China or Japan, the temple stands forth as the most conspicuous building. Indeed, the impression given—by the monuments that remain—is that there was in many countries little architecture other than religious. When the mass of the people dwelt in plain houses, the temples of the gods were of sculptured marble.

Christianity, therefore, is no exception among the religions of the world in its stimulus to architecture. There is a natural impulse to build noble edifices to the honor of the Deity, under whatever form He may be worshipped. All religion stimulates art. We need not pause to debate this fact, which is too evident for dispute, but pass at once to a consideration of the particular kind of influence which Christianity has had upon architecture.

If we begin a historical survey with Greece, in which the monuments are mainly temples, and pass from this to Rome, we notice at once a marked broadening of the architectural horizon. There are the temples, to be sure, but they are almost lost amid the triumphal arches, basilicas, baths, coliseum, palaces of the emperors and villas of the wealthy. The wealth of the people has led to architectural display in many fields other than religion.

When Christianity became recognized as the religion of Rome and the Christians came forth from the catacombs to seek for places of worship above ground, they found themselves surrounded by this varied architecture at the height of its development. We know that art proceeds by evolution from what has gone before; and, therefore, we would expect to find that Christian architecture was developed from its pagan predecessor. History shows this to have been the fact, and that the first Christian churches were old buildings turned to new uses. When the pagans were converted to Christianity why should not the buildings be converted also? When the Christians began to erect new buildings for their worship it was inevitable that these should resemble some existing structures; but if we

[1] Read before the Chicago Association, May, 1903.

should apply "a priori" reasoning at this point, we would certainly fall into an error, for we would say that of course the Christians made at first a modification of the Roman temples. The fact is, they did quite otherwise and based the Christian church upon the Roman Basilica, or hall of justice, finding this more adapted to the form of their worship.

Starting from the basilica, which is well illustrated by the Church of "St. Paul without the wall" at Rome, there began that long and glorious evolution of the middle ages, passing through the forms of Romanesque into the complete Gothic of France and England.

When the power of Rome was shattered and the spoils of the world were no longer concentrated to enrich one city, there was a return more nearly to the condition of Greece, in which the artistic aspirations of the people were once more centered in their religion, and the cathedral became the one great monument of a city.

It is impossible to put ourselves back into the place of those who built and first worshipped in those temples of God; but those of you who have visited Europe and remember what the cathedral means to Cologne or Milan or Rome, or York or Canterbury or Durham, or a score of other cities, and realize that the centuries that have elapsed since their building have not dimmed their fame, can form some idea of the mighty uplift given to architecture by the Christianity of the middle ages.

Many a place is visited by the modern tourist for the sole purpose of seeing its church. Nor is it in the smaller cities alone that the church is eminent. Would you visit London and not see St. Paul's and Westminster Abbey, or Paris and forget Notre Dame, or Rome without going to St. Peter's? Would you go to Venice and omit St. Mark's?

I have said that the early Christian architecture was a development from the preceding architecture; but the finished architecture of the Gothic style does not resemble, but rather contrasts with the Roman. In the Roman architecture the horizontal lines predominate; in the Gothic the vertical. The Romans used materials of large dimensions; the Gothic builders constructed their greatest buildings from stones of small size. The Roman arches and vaults were round, the Gothic pointed. The outward pressure of the Roman vault was counterbalanced by huge masses of masonry; in the Gothic

each thrust was met and balanced with the utmost precision and with the least possible amount of material.

The most perfect building of antiquity, as judged by the art critics, was the Parthenon at Athens, and it is natural to ask for a comparison between this building and the best of the Gothic art. An ideal question for a school debating society would be this: "*Resolved*, That Gothic architecture was superior to that of Greece and Rome;" for such a theme would supply an abundance of argument on each side and could be handed down to future generations of debaters, because it would never be settled.

The Parthenon was, perhaps, more perfect than any cathedral; but it seems to me a somewhat mechanical perfection, such as that—to take a diminutive illustration—of a billiard ball, which is of ivory, a perfect material; it is a perfect sphere, nothing can be more round, and its polish is unsurpassable; no other billiard ball can differ from this without being inferior. Thus, if there were a second Parthenon, differing from the first, it would necessarily be inferior. On the other hand, I think of a Gothic cathedral as of an elm tree—majestic and graceful, but not mechanically perfect. We would not wish to see it so perfect as to seem machine made; and we can conceive of many other elms differing in form but none the less perfect. There seems to be a life in Gothic architecture, as if the seed of the building had been planted and the edifice had grown like a tree.

The contrast I have made is too exaggerated to do justice to the Greek architecture, which seems to me particularly mechanical in the Doric style, but more full of grace and life in the Ionic and Corinthian.

The problem which the designer of the Greek temple attempted to solve was a simple one—a one-story building, which was to be made monumental on the exterior, and the uses of which demanded but comparatively small space in the interior, so that the architecture was mainly that of exterior beauty. On the other hand, the builders of the Gothic cathedrals undertook to plan a grand and imposing interior, which would accommodate large masses of people. The evolution of this idea out of such material as stone called for the highest development of engineering skill, and a scientific application of the means to an end far beyond anything attempted either by the Greeks or the

Romans. The sculpture of the middle ages cannot be compared with that of Greece, but it seems to be more a part of the building; even the quaintest and most uncouth of the Gothic sculptures are highly decorative. The aim was not to make statuary that should be a perfect expression of the human form, but to design sculpture that should be an integral part of the architecture of the building.

It is thought the Greeks added color effects to their architecture. It is impossible for us to determine how successful they were in such an effort; but we may be certain that they designed nothing that approached the glories of the stained glass windows of the mediæval cathedral. The stained glass was made such an important feature in cathedral designing as to influence very largely the structure of the building. Considering the size and complexity of the cathedral plan, the difficulty of the engineering problem, and the combination of sculpture and decorative glass with the architecture, it seems to me that as a work of architecture the mediæval cathedral ranks above all preceding architecture in the world.

Time will not permit of further enlargement upon Gothic architecture, and I must trust to your familiarity with the style and its great examples to enable you to appreciate the significance of the fact that this style of architecture was entirely the product of Christianity.

When in later centuries, under the sway of fashion, the classic architecture supplanted the Gothic, even churches were built in this style, but the style does not seem so well suited as the Gothic to express the purpose of a church. Contrast, for instance, St. Paul's at London in the Roman architecture with the Gothic Westminster Abbey. Dr. Lyman Abbott, in a recent number of *The Outlook*, says of St. Peter's at Rome that it does not seem to him like a church.

But, granting the overwhelming influence of Christianity upon the architecture of the middle ages, and which has continued in the line of Gothic in England to this day, what shall we say of the architecture of our own times? Has the influence of Christianity upon architecture declined with the decline in cathedral building? One fact is evident, that the domain of architecture has broadened more than ever before, so that we have many kinds of buildings that may now be classed as architecture. Few of these buildings are distinctly religious

in their purpose; but we shall find that the scope of architecture has broadened scarcely more than of Christianity. Why do we not build Congregational cathedrals? Because we have no use for them. The church has become not only a place for the worship of God, but also for the help of our fellow-men. Hence the addition of Sunday-school rooms, parlors, etc.; hence the scattering of small buildings convenient to the people rather than one large building in a central location; hence the erection of the Y. M. C. A. buildings—Christian, but not churches. Then there has come the breaking down of the line between sacred and secular. Christianity is for every day and all places; therefore, we must now look farther than to religious buildings to know its influence upon modern architecture.

The result of modern architecture has been to make the influence of Christianity upon architecture indirect, rather than direct. Architecture of to-day is what our civilization of to-day has made it, and this civilization is what Christianity has made it.

Therefore, each one of you will put a different value upon the influence that Christianity has upon our modern architecture, according as you rate the influence of Christianity upon the civilization of to-day. At the beginning of this paper, I called attention to the fact that we must be careful not to overestimate the influence of Christianity on the beginnings of architecture, because that all forms of religion stimulate the development of art; so, at the present time, we must not attribute to Christianity all the progress that has been made in architecture, because we must believe that the world would have made progress in civilization, even if the Christian Era had not yet dawned. However, there are certain lines of development in our modern life which we can trace directly to Christianity, and, therefore, the expression of this development in architecture must also be attributed to Christianity.

Our modern educational system must be attributed largely, if not entirely, to the influence of the Christian religion, therefore the architectural development of the great series of educational buildings, beginning with the kindergarten, primary, grammar and public schools, and ascending through the high schools, academies, colleges, universities, technical and professional schools of all varieties, is distinctly a product of Christianity.

The most costly monumental buildings in a community would

naturally be those in which the whole community can unite. In the case of churches we are divided into many denominations, and there can no longer be one cathedral to represent the modern city. On the other hand, the whole community is interested in a public library, and this building may be of more consequence than any individual church. We may safely say that the present wonderful development of library architecture would not have occurred except for the influence of Christianity, which has aroused a spirit of benevolence in the wealthy men of to-day.

In another line, the modern home, especially in England and America, has its character because it is a Christian home, and the attention which is now given in so marked a degree to domestic architecture must be set down as a result of Christianity. The increase of wealth which is marked in Christian lands, and, more particularly, the greater distribution of wealth, for which credit must be given to Christian influence, has made it possible for the great mass of our people to live in homes which come within the domain of architecture.

If we could restore to-day ancient Rome, as it existed in the days of its greatest glory, we should probably be struck not more by the magnificence of its public buildings and the palaces of the rich than by the squalor of the abodes of the common people; and if we should take the ancient civilized world as a whole, we should undoubtedly find the beauties of architecture to be centered in a few buildings.

In this generation art in all its forms, including architecture, is brought within the reach of the common people. I believe that this result may be traced to the teachings of Him whom the common people heard gladly.

A Graceful Recognition

Nothing could have been more fitting than the graceful recognition made by the Congregational Home Missionary Society of the life-work of our Secretary Emeritus, the Rev. Dr. L. H. Cobb. He has rendered eminent and valuable service to that Society as well as to our own. The close co-operation and interdependence of the two societies is clearly shown by the fact that as he retires from active work, after twenty-one years in the Secretaryship of the Congregational Church-Building

Society, the sister Society feels keenly his loss and is moved to express admiration for his work. In the absence of the Secretary Emeritus from the office, his successor would express on the part of Dr. Cobb and all his friends their very high appreciation of the action taken.

The following is a transcript from the records of the meeting in Providence:

"At the annual meeting of the Congregational Home Missionary Society at Providence, R. I., June 4th, 1903, Rev. W. H. Warren, of Michigan, presented the following resolution:

"We miss from this meeting of our Congregational Home Missionary Society one who for many years has been with us and of us, and whose presence has always been most welcome. We would place on record our grateful appreciation of the invaluable service the Rev. L. H. Cobb, D.D., has rendered our sisterhood of churches throughout the length and breadth of our land. Through his New England training, his experience as instructor in one of our Christian academies and his early Eastern pastorates, he came to his wider work thoroughly furnished for it in mind and heart.

"This work was first as Home Missionary Superintendent in Minnesota from 1874 to 1881, then as one of the Field Secretaries from 1881 to 1882, and then to his largest and grandest service as Secretary of our Congregational Church-Building Society for more than a score of years—from 1882 to 1903. By his wise, thoughtful and earnest words, and his faithful, devoted and untiring efforts, he has brought this department of Christian benevolence—a vital factor in the work of home missions—to the rightful position it now holds in the interest and gifts of our pastors and churches. His personal presence at the meetings of our State associations throughout the length and breadth of our land, and at our national gatherings, has brought great inspiration and uplift to the earnest and self-denying workers in our larger and our smaller communities wherever his voice has been heard. The thousands of Christian sanctuaries and parsonages he has helped our churches to build, scattered over the hilltops, in the valleys and on the prairies of our wide land, are abiding monuments of many a grateful people commemorating his noble, helpful service.

"We are sure it will bring joy to his heart as well as ours that one has been found who will worthily enter into his labors

and enthusiastically carry forward his great work, whom all delight to honor.

"We are thankful that Dr. Cobb's life is still spared, and we delight to bring this, our tribute of love, esteem and sympathy, with the hope and prayer that it may help to cheer each lonely hour, and to bring something of refreshment in his times of weakness. Not only here and now, but as we return to our homes and varied fields of labor, we assure him and his that we shall love to remember him at the throne of grace. It is our prayer that the cheering, comforting promises of our Lord may be abundantly fulfilled to them, and that the sunset years of their lives may be among their brightest and best, as they are made radiant with the Master's abiding presence.

"It was moved that these sentiments be the sense of this Society, that they be spread upon the minutes, and that a copy be sent to Dr. Cobb. This motion was unanimously carried, the Society expressing its vote by rising."

Church Building of the Future.[1]

Rev. Dwight Mallory Pratt, D.D.

By every law of nature and by every right of possession Congregationalists should have been the largest Christian denomination in this country. The landing of the Mayflower at Plymouth Rock gave the sons of the Pilgrims the right of way on this continent. Providence pre-empted the continent in their favor. From 1620 to the dawn of the nineteenth century the spiritual descendants of Scrooby and Leyden realized their God-given privilege and stamped the spirit and religious principles of Robert Browne and John Robinson and Elder Brewster and Bradford upon New England entire. Ohio might have been a second New England and many of the great interior States a second Ohio

[1] An address at the Ohio State Association, May, 1903.

WALNUT HILLS CONGREGATIONAL CHURCH, CINCINNATI, O.

had Congregationalists continued to be alive to the greatness of their opportunity and the glory of their mission.

A loyal descendant of the Pilgrims cannot study the history of Congregationalism during the first half of the nineteenth century with serenity. His spirit waxes hot when he realizes that his New England fathers actually obliterated themselves for fifty years by one of the most stultifying agreements ever made, at a period of growth and colonization never surpassed in opportunity in the religious history of this country. That era of strange and unpremeditated self-effacement gave to a sister denomination two thousand influential churches that should have been Congregational. The Plan of Union, which put an end to denominational aggressiveness for fifty-five years, was a colossal mistake. It was indeed a magnificent tribute to the generosity and toleration of the Congregational spirit; but the very absence of sectarian bigotry and zeal, which made that "Plan" possible, constitutes the very reason why the denomination should have been enthusiastic to perpetuate its principles, its polity and its spirit.

During the last half century we have endeavored to atone for the shortsightedness of our fathers. In spite of the accumulated odds against us the record has been worthy of our earlier ancestral spirit. The sons of the Pilgrims have carried their banner from Plymouth Rock to the Golden Gate, and have planted nearly six thousand churches in all parts of the land as witnesses of the faith which first captured this continent for God.

Our eyes now turn to the future. What shall be the history of Congregationalism during the century upon which we have just entered? The question is far greater than that of any par-

ticular denomination. I confess that there is no church on earth that could for one moment command my interest on the basis only of its own importance and growth. But denominations exist. They have their part to play in the great enterprises of God; they are agencies in a mighty evolutionary process. As exponents of spiritual ideas and principles, and as spiritual forces in the kingdom of Jesus Christ, they should command our enthusiasm. They are regiments in God's army and should be ardent for conquest. In order to be a living factor in the aggressive work and onward movements of the twentieth century, Congregationalism must have—

1. *The prophetic spirit.* It must catch visions of coming empire. It must throw itself with a new abandonment and consecration into the enlarging and constructive work of Christ's kingdom. Very few realize the vastness of this country and the mighty inflowing of population that is steadily going on. The process is silent and unceasing from day to day, from year to year, and from generation to generation. The daily average of immigrants to these shores through the entire month of March was 3,000—an increase of 93,000 to our population in thirty-one days. For the last forty years the daily average has been more than 1,000. This means that a steady tidal-wave of humanity is sweeping in upon our shores, surpassing in vastness and extent all the migrations of the past. It means the inflowing of the world—people from all races and continents and religions—at the rate now of one million a year. Who shall provide churches and spiritual instructors for these incoming millions and for the natural growth of our own population? The Christian Church never before stood in the presence of such an opportunity nor face to face with a problem of such magnitude. Our population of 76,000,000 will become hundreds of millions before the end of this century. Vast and bewildering is the outlook.

The Christian churches of this country have been anticipating the speedy coming of the day when home missionary work would be no longer necessary and the strain of effort and expenditure would come to an end. What an utter misconception of the magnitude of this country and of the steady onward movement of history! The work grows; the opportunity enlarges; the momentum of the onward movement intensifies. The land is filling up; cities multiply with a rapidity

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that is startling; the nation's heartbeat throbs with a new eagerness and passion and hope. New eras are dawning for humanity and the world.

I once lived in a booming Western city. I could feel all about me the surgings of an irrepressible life and the incoming tides of empire. It thrilled one with an unspeakable emotion, with an intense passion to do, with an optimism and courage that no existing evil could defeat. But this booming city, in the intensity and onward movement of life, is but a picture of all mankind to-day. The entire world is awakening or is awake, and the Church which would capture and redeem this life for God must be alive with a passion surpassing the intensest ardor of earthly ambition or desire. Have Congregationalists this passion? Are they springing forward with alertness to meet every new opportunity and possess every new territory for Jesus Christ? Their future is hidden in their answer to this question.

Look at the vast spaces of our country to be occupied. Our brightest specialist on national growth says the single State of Montana could hold all the present population of the globe and there would be but fifteen souls to the acre. The statement, mathematically and geographically correct, is mentally incomprehensible. The magnitude of our empire is beyond our intelligent grasp. Fill all these spaces with living men and women; inhabit the mountains, populate the plains, build busy centers of life everywhere; construct majestic cities, flood the land with people from sea to sea, let the country become a vast, uncounted empire of living souls, needing the light and love and saving grace of Jesus Christ, and we gain some faint conception of the vastness of the spiritual enterprises that lie before us.

One-half of Minnesota is still virgin soil. West of Denver, in the very heart of Colorado, is a territory as big as the whole State of Massachusetts, abounding in beauty and wealth, still unoccupied. Two-thirds of our vast national domain awaits material and spiritual cultivation. As is a population of seventy million to seven hundred million, so is the work of the past to the work of the future. The growth of the kingdom has but just begun. Who shall stand in the van of all this inspiring and God-given work, and dream dreams and see visions and build empires, unless it be the sons of those who captured this continent for God, and built churches and founded colleges and established missions, and for two centuries were the pioneers of

freedom and faith, of education and evangelism, on the frontiers of the advancing nation?

2. Coupled with the prophetic spirit, and in order to make it effective, Congregationalism must develop a more intelligent, comprehensive and aggressive statesmanship. Denominational enthusiasm has not been characteristic of our order. It is difficult to maintain sectarian zeal with a non-sectarian spirit. The rapid growth of the Methodist, Baptist and Christian denominations has been due to the intense ardor of their denominational zeal. While this has operated to fill the land with churches, it has in other respects done incalculable harm in misrepresenting the spirit of Christianity and in preventing the massing of the Church's spiritual power.

But the day of sectarianism is rapidly passing. It can no longer command intelligent adherents. The issues of the present are greater than the interests of any polity or party. Only vital issues attract living men.

Not having the propulsive power of sectarian zeal, Congregationalists must have an equivalent, or, better still, a more commanding incentive. Our denominational enthusiasm can never be restored except by the rekindling of a new passion for evangelism. Our Pilgrim fathers had this. For two hundred years they built more colleges, endowed more beneficent institutions, organized more missionary enterprises, than all other denominations combined. But the motive power back of all these mighty achievements was not denominational zeal, but a Pentecostal passion for the kingdom of God. Such a passion is the highest form of patriotism. It stimulates to the highest form of statesmanship.

Being non-sectarian, Congregationalism must be profoundly spiritual. It must be inspired with a sense of its mission. It must realize that it is the only denomination on this continent that can go into the rapidly multiplying and composite cities and communities of the West and welcome into hospitable fellowship any one who loves Jesus Christ, of whatever name and creed. No church on earth has such a glorious mission. If non-sectarianism was our weakness in the sectarian century just closed, it ought to be our strength in the nobler century upon which we have just entered. We must, of all denominations, go first, for we are too unsectarian to crowd in afterwards. The spirit that launched the Mayflower ought to

fill the coming empire with Congregational churches. The passion for spiritual conquest that in 1774 made the General Assoation of Connecticut, and later, Massachusetts, vote to send missionaries to "Ye settlements now forming in the Wilderness to the Westward and Northwestward," ought to keep our denomination on the frontier prospecting for new opportunities and new openings.

Our failure in this respect has been our shame. We have waited for calls instead of anticipating need. Why should the Church of Jesus Christ allow itself to be outstripped by the messengers of hell or the ardor of the business world? The saloon does not wait for the call of an eager constituency, but ventures into new territories with a sort of satanic faith, and creates its own constituency out of material which belongs, by inherent right and often by inherent taste and sympathy, to the Church. Were our wealth consecrated and our spiritual vision keen, we should imitate the original Pilgrims in planting the church first in every new community. Together with the Christian home, it is the first institution that should be planted where settlements are made and cities built. Generosity in missionary expenditure at the start is often the greatest economy. A church well equipped from the first, in a promising community, prevents competition and lifts it not only to speedy self support, but makes it a contributing factor for further advance.

Why is it that in some of the leading cities of the great West, Methodists and Presbyterians anticipated Congregationalists ten and often twenty years? Why is it that such a northern city as Butte, Montana, should grow to the size of 60,000 without a single Congregational church, especially when all the churches there cannot accommodate one-twentieth of the population? Our superintendent in Montana says that Congregationalism was ten years late in coming into the State and twenty years late in beginning aggressive work. In all that vast Commonwealth we have, at this late day, only sixteen churches, in Idaho only eleven, in Utah only nine, in Nevada only one, and in the limitless empire of Texas, which would hide on the map the greater part of England, Belgium, Germany, Austria and France, we have less than thirty.

This is not statesmanship; this is not ordinary vitality. The time has come for the reassertion of the original Congregational spirit, the reawakening of its original life and power. Too

much of its energy has been absorbed in material enterprise. The brain power that has laid railroads, built cities, operated mines, organized syndicates, massed wealth and controlled government must now be enlisted in studying and solving the spiritual problems of the nation. Why should there not be Rockefellers in religion as well as in finance; Carnegies in building churches as well as libraries; Morgans in missionary enterprise as well as in personal and private monopolies; spiritual statesmen capturing the controlling forces for God as well as "predatory politicians" who now capture them, with consummate skill, for infamy and diabolism? What the cities are the nation will be.

3. What horizons now lure our thought and expand our vision! The statesman who plans to make Congregationalism a constructive force in this growing empire must stretch his compass to include Alaska, the West Indies and the great oceanic world of the Pacific. The democracy of Congregationalism, which is the best expression of the democracy of Christianity, now has two hemispheres for its field. The brains of the denomination must grapple with a world-wide problem. Capitalists combine and mass resources in the interest of economy and expansion. Has Congregationalism no spiritual capitalists and statesmen equal to the emergency of the hour? Opportunities are obligations. Millions should be raised and captains of industry sent forth to take the strategic centers for God. The hour has struck for a spiritual conquest through the agencies of our denomination. The first-born denomination in America should claim its inheritance of leadership and privilege in the redemption of America. Our great cities must be won for God or our civilization is doomed. How representative they are of all humanity. Chicago has only 380,000 native-born, but 1,300,000 of foreign birth and parentage. More than half of every city of 100,000 in this land are of foreign birth. One hundred and sixty cities of 25,000 or more contain one-fourth of the entire population of the country. How to redeem these cities and vitalize and assimilate all their heterogeneous and alien life is the greatest problem that ever confronted the Christian Church on this continent.

Congregationalism, nor any other Church, except the Roman Catholic, has ever reduced its operations to a science. This can be done. The principles of commercial conquest can be applied

to religion. This country can be taken for God if the intelligence and wealth of the Church are organized and consecrated to this end. Every such effort, however individualistic or fortuitous, in the past has secured large results. The fact that Chicago has more than seventy Congregational churches is due chiefly to the statesmanlike foresight and activity of such leaders as Mr. C. F. Gates and Prof. Curtis. They kept their eyes on the open field and planted a mission wherever they discovered an opportunity or need. Congregationalism might have doubled its number of churches in all the great cities of the interior and West had it had more such intelligent and enthusiastic leadership.

The next fifty years must make good the failures of the past. Our two most efficient agencies for this aggressive work are our National Home Missionary and Church-Building Societies. They are the right and left hand of Congregationalism. One plants a church; the other provides a preacher. Without the church the preacher is helpless, and without the preacher the church is of little avail. Through these agencies the denomination reproduces its spirit, perpetuates its life and utilizes its wealth. The vitality of Congregationalism, like the vitality of a seed, must show itself by its propagating power. Instead of less than 6,000 churches at the opening of the twentieth century it should have at least 16,000 at the end.

We owe it to the world to give it an unsectarian and spiritual type of Christianity. The Gospel that is to bind the Christian denominations together and federate all their forces in the interest of a universal brotherhood and universal kingdom must be unadulterated by sectarian zeal. Congregationalism alone can give this. Our fathers never thought of building a sect; they were passionately eager to make men. So utterly unconscious were they of sectarianism, that in Connecticut they called many of their churches both Congregational and Presbyterian, hardly knowing which name to use. Their one supreme passion was the salvation of souls and the building up of Christ's kingdom. Congregationalism is a spiritual democracy, or it is nothing. Its mission is unspeakably glorious. Its spiritual fraternity ought to be a mightier motive power than the sectarian zeal which has too often been the chief stimulus of the other denominations. The greater the motive the greater should be the enthusiasm and consecration. A campaign of

expansion should inaugurate the work of the next half century.

Every Congregational church in America should become at once a systematic and generous contributor to the Church-Building Society. Men like the noble Stickney of Baltimore must combine forces and establish a fund adequate to the building of commanding churches in strategic centers. Had there been adequate resources and wise statesmanship in Cincinnati, two of the finest suburbs in the city might have been possessed by Congregationalists. They would have been large, commanding, wealthy, spiritually vital constituencies. The same could be said of every city west of the Hudson River. We have not even provided for our own. We have lost magnificent men to our denomination through inertness and lack of vision.

Congregationalism must choose at once between spiritual aggressiveness and gradual disintegration. The forces that are not vital in the coming century must drop out of the race. Having the principles that are broad and deep and fraternal we need only a revival of personal consecration, organized effort and enlarged benevolence to make the Congregationalism of the twentieth century more pervasive and all-conquering than that which first landed on these shores, burning with passion for conquest and expansion.

Should our denomination at once create adequate funds and elect men of prophetic vision and skill to study and prospect this growing empire for God; should it keep commanding churches on the frontier of progress in every expanding city and in every advancing State, there would be no lack of *esprit de corps* or spiritual power in the Christians or Christian constituencies that became enlisted in this onward movement.

The Ministry of Art

Recently a lady made a contribution of two beautiful stained glass windows to a new Congregational church in Illinois. Both of the subjects were taken from Hofmann's "Life of Christ," one being "Christ in Gethsemane" and the other "Christ Knocking at the Door." They were both life-size subjects and very beautiful. The window representing "Christ Knocking at the Door" was directly opposite the home of a man and his family that had not been to church for years. That

beautiful window, shining out in the night, first attracted his attention as he sat in his home, then appealed to his imagination, and he began to say: "That closed door represents my attitude towards Christ. I have kept the door of my heart closed to all His knockings for forty years." One evening he said to his wife, "I want you to go to church with me this evening," and in the prayer-meeting he arose and told what influence that window had upon him and that he had decided to open his heart to Christ, and let Him come in and dwell with him, and henceforth he was going to have Christ *abide in his heart* as a constant guest. Both himself and wife became converted and joined that church, made a generous contribution towards its support. They have become two of the most consecrated workers and faithful members of that church to-day.

How a Parsonage Helps

It is a remarkable fact that in a little more than two score years our Society has been enabled to provide a home for about one-seventh of all our pastors. The immense advantage of having a home for the minister is not always understood. We are glad to have some testimony from the field, which may help convince the skeptical that this is a method of helping forward the Kingdom, which is of very great value.

We happen to have two letters from pastors in the West where we have helped to build parsonages, which give the witness of experience, which is more eloquent and cogent than any argument we can offer. One of them says:

"In behalf of the church, the trustees and myself, I wish to thank you and the Board for this generous help. I shall not forget to speak of your kindness to our many friends. This is our record: tent meeting held, church organized with about 60 members, council held, pastor called, church building completed and paid for by your help, and membership doubled, in just one year. And now, thus far, in our second year we have, by the aid of your and our blessed Congregational Church-Building Society, secured a splendid parsonage, containing nine rooms, ideally located, costing nearly $3,500, and we have added twenty members to our church. We do not speak of this to boast, but to assure you that we have tried to do our part and that evidently our Heavenly Father has blessed us, and that you are not wasting the funds entrusted to your care."

The other pastor writes as follows:

"Enclosed find $25, our first installment due on the $500 so kindly loaned on our parsonage.

"We are enjoying the house very much, and feel confident we could not have met the needs of the church nearly so well without it. We are more thankful for the aid given us by the Building Society than we can express, and will try to meet all payments promptly. May the Lord put it into the hearts of the people to be very benevolent toward this Society, that many other struggling churches may be helped in time of need."

The New Church at Sleepy Eye, Minnesota

The wide-awake town of Sleepy Eye is not as somnolent as its name would indicate. Situated in the southern and middle part of Minnesota, about forty miles west of Mankato and

eighty-five southwest of Minneapolis, it is an enterprising community of nearly 2,000 people in the midst of a rich and fertile country. The story of its development during thirty years and of its three houses of worship built as its needs required, is full of interest. We are glad to have the opportunity to give a brief outline of its progress, which will be emphasized by pictures of the three church homes and the pastor.

In 1867-1868 several families moved into Sleepy Eye, pioneer settlers of the future village. Desiring the privileges of the gospel, such as they had elsewhere enjoyed, they secured such occasional preaching as they could. Arrangements were made to have a preacher from Mankato or some other place give them such service as could be spared from his other appointments, until they could have a minister of their own. At last, in 1873, they organized a Congregational Church, and in the same year erected as the First Congregational Church in Sleepy Eye the neat little chapel that served them for eight years. Small and simple as it seems, it was the scene of spiritual refreshings and the birthplace of new life for many souls.

First Church Erected.

In due time the original church was outgrown, and in 1881 it gave place to the second house of worship which was an enlargement and improvement of the first. It was built at a cost of $1,480, and was dedicated Jan. 29, 1882. Our Society had a share in this church through its grant, of which the church

Second Church Erected.

made grateful recognition through its annual contributions to our treasury. This excellent, commodious building made a pleasant church home for some twenty years. The pastors of the church were Rev. O. P. Champlin, the first pastor, who was ordained there in 1876, Rev. V. E. Loba, Rev. W. A. Lyman, Rev. C. P. Watson, Rev. Samuel McNeill, Rev. A. Streimer and the Rev. W. Blackwell. During Mr. Blackwell's pastorate the church came to self-support.

On June 15, 1901, a call was extended to the present pastor, Rev. Thomas W. Barbour, Ph.D., which he accepted, beginning his services here August 1 of the same year. By his persistent energy and push the present church building was erected at a cost of about $13,000. It was dedicated Jan. 18, 1903, and it will be a lasting monument to the devotion and self-sacrifice of the people in Sleepy Eye, and to the courage and leadership of the pastor, who supplied the enthusiasm and inspiration for this undertaking.

PRESENT CHURCH.

REV. THOMAS W. BARBOUR, PH.D.

The church and parsonage occupy the best corner in the growing town. The church building is a free treatment of the Romanesque, built of selected brick and finished throughout in oak. The audience room, 40x40, has opening into it a lecture room, furnishing altogether 500 sittings. On the same floor is the pastor's study, arranged with cases for books and having a private entrance. Spacious rooms under the whole building give abundant provision for all social gatherings.

The structure is 73x43 feet. To this must be added the parsonage, bought with the property, and remodeled at a cost of $1,200, so that it is now a modern house, having bathroom, furnace, electric light, city water, etc. All this has been

brought about within the last year, and is all paid for, except the non-interest bearing loan of $2,000 received from the Congregational Church-Building Society, which is to be repaid in annual installments. The Feast of Dedication was preceded by a gathering for prayer on Saturday evening, at the close of which Rev. Dr. Barbour was presented with an elegant gold watch and chain as a token of appreciation of the devotion and generalship with which he had carried through a work which to many had seemed an impossibility.

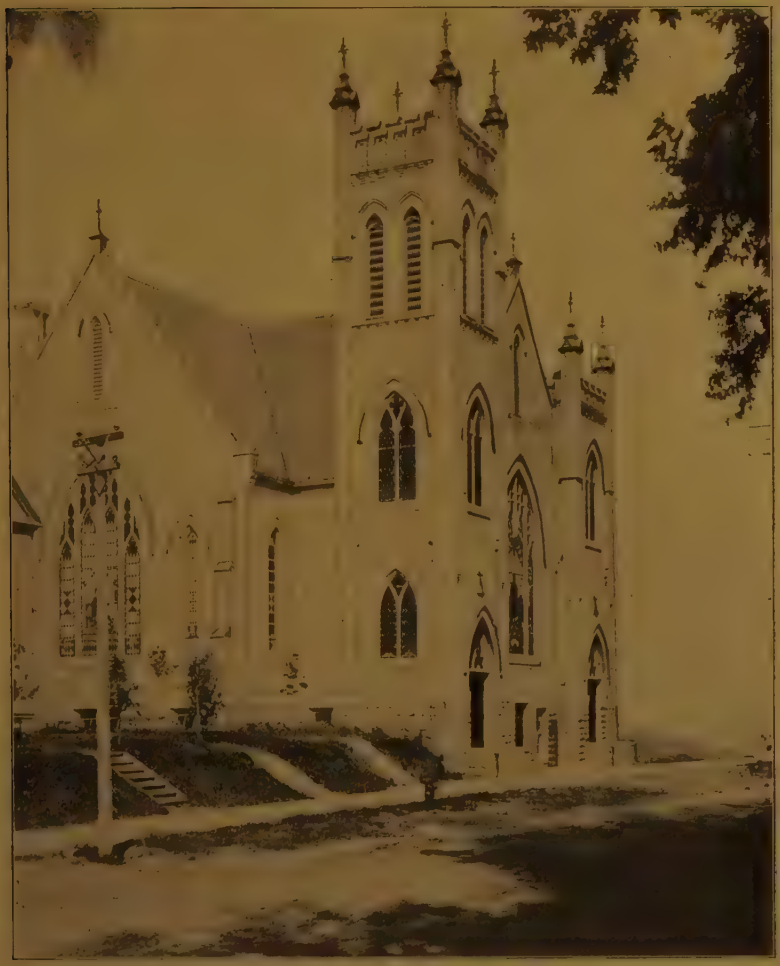
Something of the work required to put up and pay for such a building in the space of one year can be realized when it is made known that in Sleepy Eye, a city of 2,500 people, two-thirds foreigners, they have put nearly $150,000 into new churches during the last two years. While there is about $10,000 debt on one of the other two new churches, and to pay for the other farms have been mortgaged, his church is rejoicing that it has paid for its building without having recourse to either method, for which we are devoutly thankful.

A New Prosperity at Lake Mills, Wis.

By the side of one of the beautiful lakes that gem Wisconsin there nestles the lovely village of Lake Mills, embowered amid graceful trees. Though not a metropolitan center, it is a place of unusual intelligence and culture, and has been fortunate in having enjoyed the ministrations of able ministers.

The coming of the present pastor, Rev. W. Alexander Shaw, two years ago, seemed to put new life into our church there, which was somewhat languid in its work just then. Large ingatherings into the membership followed, and a courageous and resolute effort was made to replace the old and rather unattractive church building with a new, modern and more convenient edifice. In two weeks' time $6,000 had been raised, and the enthusiastic people were united in the work of securing the new church home. They now rejoice in one of the most attractive churches in the state, which crowns with a picturesque beauty the same hill which its predecessor occupied, a commanding location. It is of cream brick, with stone foundation, facings and trimmings. The interior is finished with white oak and Georgia pine.

The auditorium is an amphitheatre, with an inclined floor



and has a seating capacity of 400. The memorial windows are twenty by twelve feet, and are very beautiful representations of "The Rock of Ages," "The Good Shepherd," and "Christ in Gethsemane." A splendid pipe organ, which cost $3,700, fills the spacious organ loft. The choir platform, attractively furnished, has room for a chorus of forty. The pulpit platform is about sixteen inches lower than the choir, and is richly furnished with a golden oak pulpit and chairs, and in front of it is the communion table of the same material.

The vestry is furnished in green and gold, and has a seating capacity of 150. The pastor's study opens off from the vestry.

Room is provided here for the Sunday-school and social meetings. The basement is fitted up with all modern improvements for lectures and suppers. The organ has a water-motor, and the arrangements for heating and lighting are of the best.

Best of all, the house is filled with people at the various services, and the spiritual work of the church is vigorous and fruitful. The individual communion service was the gift of a now sainted member, who passed away as the dream of her life was being realized in the building of this new church to be the means of a greatly increased usefulness.

A Quintette of Our Churches

A good illustration of the work we are doing in the teeming and energetic Northwest, and in the promising and rapidly developing Southwest, is shown in the five churches, pictures of which we give here. They are not only doing an important work for the present, but are laying the foundations of a still more important work in the future. They are in communities whose growth has been rapid and stable, and it is likely to increase very greatly in the next decade. If the experience of other churches may enable us to forecast the future of these, we may expect that out of them will come preachers, missionaries teachers, trained leaders of men, educated women for the home and the school, and earnest Christian workers in every department of life.

CONGREGATIONAL CHURCH, AKELEY, MINN.

The church in Akeley, Minn., is now five years old. It was started in a little village clustered about a large saw-mill, the strategic center of a wide district. There was no other church

CONGREGATIONAL CHURCH, MOORHEAD, MINN.

there. The people were not rich in this world's goods, but they were earnest and resolute. We came to their rescue with a grant and helped them to build this attractive and commodious house of worship. The little church has grown from seven to twenty-three, and the Rev. L. D. Arnold is ministering to it. The village has grown more than four-fold, and is one of the important stations on the railway between Crookston and Duluth.

The church at Moorhead, Minn., is somewhat differently situated. It is a county-seat which has a population of 4,000, with several thousand more in the immediate vicinity. It is a school center, one of the State Normal Schools being located here, with over 400 pupils; and also Concordia College, with some 250 pupils. Many of these young people attend our church. After worshiping several years in a Baptist church which that denomination had ceased to use, this church called on us for a loan and grant to aid in building this beautiful house of worship. Under the leadership of the Rev. J. P. Kerr, the pastor, we hope it has many years of great usefulness before it.

CONGREGATIONAL CHURCH. WAHPETON, NORTH DAKOTA.

The church at Wahpeton, North Dakota, enjoys the unique distinction of having been organized with the assistance of our Secretary Emeritus, Dr. L. H. Cobb. In 1881, while he was still Superintendent of Home Missions in Minnesota, he was Moderator of the Council which recognized the church of twelve members. The plucky little band at once proceeded to build a church home, which was dedicated in December of the same year, Dr. M. McG. Dana, of St. Paul, preaching the sermon. In 1888 a cyclone blew the building from its foundations, making necessary large repairs. In 1899 it was decided that a larger and better building was necessary, and the present edifice was erected at a cost of over $8,000. In this fine and convenient structure the Rev. T. Merrill Edmands is leading his church forward to a larger usefulness, the handful of twelve original members having become one hundred and fifty-five.

CONGREGATIONAL CHURCH AT ACADEMY, SOUTH DAKOTA.

The church at Academy, South Dakota, presents an interesting and unique feature of its work in that it is in most intimate connection with Ward Academy. This institution, named for the heroic home missionary pioneer, Dr. Joseph Ward, the founder and President of Yankton College, brings together about one hundred young people for their education. The Rev. L. E. Canfield is both principal of the academy and pastor of the church. The building pictured here is not only the house of worship, but provides in its rooms for the needs of the academy. It thus serves a double purpose—for both religious and intellectual training. The generous-hearted women of Vermont sent us a special donation to be included in the aid which we had the privilege of bestowing upon this church in building. There is a great field for both church and academy in this region, and we may expect that this combination building will yield good fruit in the educated Christian leaders who will go forth from it.

HARRISON AVENUE CHURCH, OKLAHOMA CITY, OKLAHOMA.

The Harrison Avenue Church, in Oklahoma City, Oklahoma, is just three years old. It was organized in July, 1900, with the assistance of Rev. Dr. Joseph B. Clark, who was then on a visit to that Territory in the interest of the Congregational Home Missionary Society. This is the third Congregational Church organized in that young and rapidly growing city, which now numbers 25,000, and confidently expects twice that population before very long. It is located "on the hill," in the best residence section of the town, and was the first church to be planted in that locality. Worship was held in a tent for a time, but the wind blew it down, and in the autumn of 1900 the church began the erection of this neat house of worship. The pastor, Rev. J. J. Dalton, lives in the cosy parsonage which adjoins the church, and the twenty-two original members have become seventy, and are in a position to do a large and useful work in that most interesting community.

Pilgrim Church, Worcester, Mass.

This beautiful church is in the heart of one of the finest cities in the old Bay State, and is exerting a powerful influence for good among the 120,000 people of that prosperous com-

munity. The Rev. Alexander Lewis, Ph.D., is its pastor, and his inspiring leadership has secured a fine development there with the co-operation of a devoted people. The building is a

noble example of church architecture. It is 110 feet long, 85 feet wide, and 75 feet high, not reckoning the lofty and impressive tower. It will seat more than 1,000 people. There is also an annex, 70 by 40 feet, two stories high, containing a hall, gymnasium, reading room, and other rooms suited to the large and varied needs of the work which this church is carrying on. The total cost of the building was $110,000. It was dedicated in 1888 with a debt of over $80,000, but the heroic and self-sacrificing people have repeatedly reduced the amount, until two years ago the last vestige of the debt disappeared. We were glad to lend a hand in the matter. With a membership of 748, a Sunday-school of about 600, a large congregation, a devoted people ready to follow their strong and gallant leader, this church, not yet twenty years old, has, we trust, a great future before it.

How Long Shall They Wait?

At the July meeting of the Board of Trustees action had to be deferred on the applications of sixteen churches, asking for church grants and loans and parsonage loans, on account of lack of necessary funds in our treasury. How long shall these worthy and needy cases wait? The churches must answer. If they wish us to help these churches in Colorado, Nebraska, Texas, Georgia, Michigan and Iowa, and other states, let them be prompt in sending the money to our treasury.

TREASURER'S REPORT OF RECEIPTS FOR APRIL, MAY AND JUNE, 1903.

APRIL, 1903.

FOR CHURCH BUILDING.

Alabama, $2.

Shelby,	2 00

Arizona, $9.70.

Nogales,	2 00
" S.S.,	2 70
Prescott, Y.P.S.C.E.,	5 00

California, $84.95.

Cloverdale,	3 40
La Mesa,	13 50
Los Angeles, Park,	25 00
Mentone, W.M.S.,	5 00
Oleander,	7 65
Paso Robles,	5 00
Pomona, S.S.,	10 50
Rohnerville,	1 90
San Francisco, A Friend,	10 00
Santa Rosa, K.E.S.,	3 00

Colorado, $70.10.

Craig,	10 50
Denver, People's Tab., Refund of part of expense,	49 60
Hayden,	5 00
Lyons,	3 50
Otis,	1 50

Connecticut, $610.76.

Ansonia, German,	6 00
Bloomfield,	6 93
Chester,	20 05
Columbia,	10 67
Coventry, 1st,	11 43
Darien,	24 78
East Hampton,	11 86
Ellington (2),	20 40
Exeter, Leonard's Bridge,	6 65
Greenwich, 2d,	47 62
Groton,	8 48
" S.S.,	6 00
Hampton,	3 20
Hartford, Park,	17 32
" South S.S.,	80 00
Mansfield, 2d,	8 39
New Haven, Davenport,	10 00
" Dwight Place,	21 02
" Howard Ave.,	14 67
New London, 1st,	19 94
New Milford, 1st,	54 99
Norwalk, 1st,	15 47
Portland, 1st,	8 76
Somersville,	3 80
Wallingford, Mrs. Clara B. Darling,	10 00
Waterbury, 1st (2),	124 64
Wauregan,	20 00
West Haven, 1st,	10 60
Winchester,	7 00

Florida, $10.

West Palm Beach,	10 00

Georgia, $57.95.

Atlanta, Central,	46 75
Baxley, Mt. Olivet,	6 10
Tucker,	5 10

Illinois, $791.12.

Abingdon, Friends,	20 00
Alton, Mrs. Gilman,	3 00
Blue Island, W.S.,	10 00
Bureau,	2 70
Champaign, Jr.Y.P.S.C.E.,	1 00
Chicago, Evanston Ave. W.S.,	5 15
" Forest Glen Ch. & S.S.,	3 26
" Lincoln Park L.A.S.,	15 00
" Park Manor,	2 00
" Ravenswood,	23 06
" St. James, German,	8 00
" West Pullman,	11 34
" Mrs. Coleman,	1 00
" Miss Herrick,	2 00
" Mr. Minor,	5 00
" Mrs. Northrop,	25 00
" Mrs. Parkhurst,	10 00
" Miss Roe,	5 00
" Mrs. Wiggin,	25 00
" A Friend,	25 00
Clifton, W.S.,	5 00
Dundee, W.S.,	4 00
Galesburg, Central W.M.S.,	7 00
" E. Main St. W.S.,	5 00
" Friends,	35 00
Galva, W.S.,	10 00
Glencoe, May A. Trude,	1 00
Granville,	23 62
Hinsdale, Elizabeth & Haskell Clarke,	30
Jacksonville, W.S.,	10 00
Joy Prairie,	12 00
" S.S.,	7 70
Knoxville, Friends,	10 00
La Harpe, W.M.S.,	3 50
" Jr.Y.P.S.C.E.,	4 00
Lockport, Y.P.S.C.E.,	5 00
Marseilles, S.S.,	5 00
" Mrs. Adams,	25 00
Mineral,	250 00
Moline, Mrs. Atkinson,	3 00
Neponset, W.S.,	4 00
Oak Park, 1st W.S.,	8 51
Oneida,	5 00
Plainfield, Mrs. Hager,	10 00
Prophetstown,	4 08
" S.S.,	1 92
" Y.P.S.C.E.,	1 00
Rock Falls,	3 00
Rockford, 2d W.S.,	10 00
Tonica, S.S.,	3 18
Toulon, W.S.,	10 00
Waukegan, 1st,	10 00
Waverly,	4 80
Winnebago, Miss Hunter,	25 00
Woodburn, W.S.,	6 00
Wyoming, W.S.,	6 00
W.H.M.U.,	50 00

Indiana, $30.05.

Cardonia,	3 00
Coal Bluff,	1 60
Elwood,	15 00
Ft. Wayne, South,	2 25
Perth,	3 20
Porter,	5 00

Indian Territory, 97 cts.

Vinita,	97

Iowa, $291.65.

Avoca, German,	10 00
Buffalo Center, W.S.,	50
Cedar Rapids, 1st W.S.,	2 00
Danville,	15 00
Decorah, W.S.,	5 00
Des Moines, Greenwood S.S.,	10 00
" Pilgrim,	29 14
De Witt,	5 70
Dubuque, Mrs. Williams,	3 00
Dunlap, W.S.,	5 00
Ft. Dodge, Mrs. Haskell,	15 00
Gaza,	5 00
Grand View,	3 00
Grinnell, Rev. T. O. Douglass,	40 00
" Friends,	21 00
Harvey,	1 00
Independence, W.S.,	3 00
Lewis, S.S.,	1 55
Mason City, W.S.,	1 00
McGregor,	15 66
Milford,	75 00
" Friends,	10 00
Ogden, W.S.,	5 00
Parkersburg, S.S.,	2 45
Salem,	5 60
Waucoma.	2 05

Kansas, $1,000.25.

Altoona,	5 00
Carbondale,	5 00
Dover,	2 00
Downs,	4 40
Dry Creek,	6 75
Kansas City, 1st,	10 00
Kirwin, M.S.,	1 75
Lawrence, 2d, sale,	950 00
Natawaka,	7 00
Partridge,	8 40

Maine, $28.50.

Saco,	19 00
Sanford,	4 00
Springfield,	3 00
Wells, 2d,	2 50

Massachusetts, $829.47.

Attleboro Falls, Central (2),	15 26
Ayer,	14 10
Barnstable, Cotuit,	2 50
Boston, Dorchester, Pilg. S.S.,	10 60
" " 2d	58 33
" " 2d S.S. Class,	5 00
Braintree, 1st,	12 59
Cambridge, Pilgrim,	11 64
Charlemont, 1st,	8 60
Chelsea, 3d,	11 57
Chesterfield,	2 17
Fall River, Fowler,	5 27
Fitchburg, Rollstone,	22 52
Greenfield, 2d,	11 97
Hanover, 2d,	1 57
Leominster, North,	15 70
" " Y.P.S.C.E.,	2 00
Littleton, Orthodox,	9 00
Lynn, Central,	5 00
Medford, West Y.P.S.C.E.,	8 00
Newton, 1st,	43 22
" Eliot,	90 00
Northampton, 1st,	157 34
North Andover, Est. J. M. Stone,	100 00
North Attleboro, Trinity,	3 46
Quincy, Park and Downs,	2 55
" Wash. St.,	12 00
Sharon,	27 52
Shrewsbury,	12 00
Springfield, Hope.	6 63
" South,	60 67
Swampscott, S.S.,	13 26
Tyngsboro,	5 72
West Hawley,	4 60
West Springfield, Park St.,	10 68
Whitman, 1st,	3 85
Worcester, Piedmont,	11 00
" Plymouth,	26 78
" Central, S.S.,	4 80

Michigan, $202.44.

Allegan,	5 37
Alpena, 1st W.M.S.,	10 00
Ann Arbor, 1st,	33 77
Baroda,	3 00
Cheboygan,	5 00
Chippewa Lake,	2 00
Detroit, 1st.	75 00
Eastmanville,	2 00
Flint,	15
Grand Rapids, Friends,	10 00
Jackson, 1st,	25 91
Lake Ann,	1 05
Lowell,	10 00
Ludington, W.H.M.S.,	1 62
Salem, 1st,	3 00
" 2d,	5 42
Trout Creek,	5 00
Vanderbilt,	3 90
Webster, W.H.M.S.,	25

Minnesota, $81.07.

Aitken,	3 00
Correll,	5 00
Hutchinson,	6 15
Little Falls, 1st,	10 27
Mantorville,	6 00
Minneapolis, Lyndale,	29 50
Sherburn,	11 15
St. Paul, German, People's,	10 00

Missouri, $468.68.

Aurora, L.M.S.,	2 00
Brookline, acct. sale,	99 90
Cameron, L.M.S.,	3 70
Carthage, L.M.S.,	4 50
Green Ridge, L.M.S.,	1 00
Kansas City, 1st L.H.M.S.,	12 50
" Beacon Hill L.H.M.S.,	1 50
" Clyde L.H.M.S.,	12 00
" Ivanhoe Pk., L.H.M.S.,	1 50
" S. W. Tab. L.H.M.S.,	1 00
" Westminster L.H.M.S.,	5 00
Kidder,	2 00
Lebanon,	9 54
" L.H.M.S.,	2 00
Maplewood, L.H.M.S.,	1 00
Neosho, L.H.M.S.,	2 50
Old Orchard, W.A.,	1 44
Pierce City, L.H.M.S.,	2 50
Sedalia, 1st,	17 00
" " L.H.M.S.,	1 00
Springfield, 1st L.H.M.S.,	10 30
St. Joseph. Tab..	32 15
" " L.H.M.S.,	6 00
St. Louis, 1st L.H.M.S.,	42 00
" Compton Hill L.H.M.S.,	3 85
" Fountain Pk., "	4 00
" Hope "	2 50
" Hyde Park "	2 25
" Immanuel "	2 50
" Memorial "	1 50
" Reber Place "	2 00
" Pilgrim "	83 40
" " Mrs. Webb,	5 00
" Plymouth L.H.M.S.,	2 00
" Mrs. A. Jones	5 00
" Association Meeting,	13 25

Windsor, L.H.M.S.,	1 00
W.H.M.U.,	77 35
	479 63
Less W.H.M.U. Expense	10 95
	468 68

Montana, $9.

Columbus,	5 00
Missoula, Swede,	4 00

Nebraska, $11.80.

Havelock,	4 50
" L.A.S.,	5 00
Rokeby,	2 30

New Hampshire, $316.25.

Bennington,	6 22
Exeter, 1st,	23 02
Goshen,	2 00
Hampton,	7 00
Henniker,	21 00
Jaffrey, East,	5 96
Keene, 1st,	30 00
Newport,	18 00
Penacook,	3 05
N.H.F.C.I. & H.M.U.,	200 00

New Jersey, $313.96.

Closter, D.S.B.,	5 10
East Orange, Trinity,	63 86
Westfield,	245 00

New York, $1,186.06.

Brooklyn, Central,	287 59
" Pilgrims W.H.M.S.,	50 00
Jamestown,	126 76
Mt. Vernon, 1st S.S.,	3 47
New York, Bethany S.S.,	10 00
" B'way Tab. S.W.W.,	4 00
Oswego Falls, W.H.M.S.,	4 00
Pelham,	0 56
Poughkeepsie,	38 50
Riverhead, Sound Ave. S.S.,	12 18
Walton, W.M.S.,	10 00
Friends,	633 00

North Dakota, $46.71.

Bismarck, Rev. C. S. Mason,	3 25
Cando,	5 50
Cathay,	1 00
Fargo, 1st.	15 21
" Rev. G. J. Powell,	6 75
" Rev. E. H. Stickney,	10 00
Oberon, Rev. E. E. Saunders,	5 00

Ohio, $196.14.

Akron, Miss Davies,	1 00
Alexis,	3 80
Cincinnati. Columbus,	5 00
" N. Fairmount S.S.,	2 50
" Old Vine St. W.S.,	2 00
" Plym. S.S.,	2 75
" Storrs Jr.Y.P.S.C.E.,	2 00
" Walnut Hills W.S.,	10 00
Cleveland, 1st W.S.,	3 75
Collinwood, Miss B's Class,	5 00
Columbus, Plymouth,	3 83
Cuyahoga Falls, Y.L.S.,	3 40
Elyria, 1st W.A.,	5 50
Fredericksburg, W.S.,	1 00
Geneva, Jr.Y.P.S.C.E.,	2 50
Lexington,	1 00
Lorain, 1st W.S.,	15 00
Madison, W.S.,	4 84
Marietta, Oak Grove W.B.,	1 80
Marysville, W.W.,	1 00
New London,	12 00
Oberlin, 2d,	7 57
" " S.S.,	20 00
" Miss Comings & Mrs. Kellogg,	10 00
Paddy's Run, W.S.,	6 50
Painesville, 1st Y.P.S.C.E.,	5 00
Ravenna, W.S.,	2 00
Sandusky, Prim. S.S.,	2 50
Shandon, Ann Wilkins,	2 00
Springfield, 1st S.S.,	2 00
" " Prim. S.S.,	1 00
" " W.S.,	7 00
Steubenville,	2 30
Toledo, Birmingham Y.P.S.C.E.,	2 00
" Central S.S.,	2 00
" " Prim. S.S.,	2 00
" Wash. St. W.M.U.,	5 00
Troy,	1 25
Unionville, Y.P.S.C.E.,	1 00
Wayne, W.M.S.,	75
Windham,	1 00
" Y.P.S.C.E.,	1 60
Youngstown, Plym. W.M.S.,	10 00
Friends,	2 00

Oklahoma, $16.25.

Harmony,	5 25
Medford, 1st.	9 20
W.M.U.,	1 80

Oregon, $27.

Beaver Creek, German,	7 50
Dora,	5 00
Huntington,	10 00
W.H.M.U.,	4 50

Pennsylvania, $20.75.

Scranton, Plymouth,	15 00
West Spring Creek,	5 75

Rhode Island, $1,028.91.

Providence, Beneficent,	28 91
" James Coats,	1,000 00

South Dakota, $92.51.

Athol,	4 58
Beresford,	12 00
" S.S.,	1 05
" Y.P.S.C.E.,	50
" W.M.S.,	2 00
Iroquois,	3 00
Lebanon,	5 50
Millbank,	9 41
Mission Hill,	9 00
Osceola,	1 16
Pioneer,	5 00
Yankton,	19 31
W.H.M.U.,	20 00

Vermont, $235.20.

Brandon,	4 71
Brattleboro,	47 18
" West,	4 95
Castleton,	5 00
Ludlow,	28 86
Newbury,	23 50
Rockingham, Bellows Falls, C. W. Osgood,	100 00
" Saxton's River,	10 00
Shoreham,	11 00

Wisconsin, $57.58.

Bloomer,	7 30
Delavan,	2 80
Janesville, Miss Harvey,	1 00
Kenosha. Mrs. Gillespie,	3 00
Madison, Pilgrim,	12 71
Milwaukee, North Side,	5 00
Nekoosa,	2 00

Osseo, 4 44
Spring Valley, 4 23
Viola, 2 00
Whitewater, 10 10
Withee, 2 00
W.H.M.U., 1 00

Wyoming, $12.

Green River, 12 00

Loans Refunded, $5,211.91.

Los Angeles, Cal., Plym., on acct., 200 00
Oakland, Cal., 2d, " 30 00
" " Market St., " 10 00
Pacific Grove, Cal., " 100 00
Denver. Col., People's Tab. " 50 00
Pueblo, Col , Pilgrim, " 312 00
Avon Park, Fla., " 100 00
Chicago, Ill., Fellowship, " 37 19
Britt, Ia., 1st, bal. " 100 00
Des Moines, Ia., Pilgrim, " 25 00
Kansas City, Kas., 1st, " 50 00
Newport, Ky., " 250 00
Anoka, Minn.. " 48 00
Minneapolis, Minn., 5th Av., " 150 00
Montevideo, Minn., " 25 00
Moorhead, Minn., " 400 00
De Soto, Mo., " 250 00
Kansas City, Mo., Olivet, " 200 00
Lincoln, Neb., Plymouth, " 100 00
Omaha, Neb., Hillside, " 50 00
Rising City, Neb., " 7 37
Reno, Nevada, on acct., 100 00
Albuquerque, N. Mexico, " 272 55
Brooklyn, N. Y., Immanuel, " 200 00
Lockport, N. Y., East Ave., " 400 00
Sayville, N. Y., bal. " 164 80
Wahpeton, N. D., " 75 00
Lima, O., " 55 00
Oklahoma City, Okla., Harrison Ave., " 100 00
Philadelphia, Pa., Park by Central, " 100 00
Warren, Pa., Beth., " 200 00
Lead, S. D , " 235 00
Tyler, Tex. (2), " 35 00
Aberdeen, Wash., 1st, " 75 00
Walla Walla, Wash., 1st, " 600 00
Milwaukee, Wis., North Side, " 45 00
Spring Valley, Wis., " 60 00

Legacies, $1,950.

East Boston, Mass., Est. Levi B. Stinchfield, by H. S. Pomeroy, Exr., 1000 00
Medford, Mass., Est. Matilda T. Haskins, 950 00

Interest, $766.87.

Mineral, Ill., 33 21
N.Y.A.P.B., 68 66
N. Y. Interest (3), 665 00

Church-Building Quarterly, 16.60.

FOR PARTICULAR CHURCHES.

Illinois, $127.50.

Chicago, Miss Byington, 100 00
" A Friend, 10 00
Falls Creek, German, 17 50

Nebraska, $17.16.

Genoa, Ch. & S.S., 17 16

Ohio, $5.

Twinsburg, 5 00

FOR PARSONAGE-BUILDING.

Arizona, $15.30.

Nogales, 15 30

California, $126.50.

Adin, on loan, 9 00
Guerneville, " 12 50
Lemon Grove, " 10 00
Oleander, " 10 00
Oakland, 2d, " 25 00
Porterville, " 25 00
San Jacinto. " 20 00
Saticoy, " 15 00

Colorado, $10.

Lyons, on loan, 10 00

Connecticut, $40.

Washington Depot, Swede, on loan, 25 00
Wauregan, 15 00

Florida, $450.

New Smyrna, on loan, 25 00
St. Petersburg, bal. " 425 00

Georgia, $3.50.

Marietta, on loan, 3 50

Idaho, $25.

Mountain Home, on loan, 25 00

Illinois, $76.

Harvey, on loan, 25 00
Pana, " 11 00
Seatonville, " 25 00
Shaw, " 15 00

Indiana, $60.

East Chicago, on loan, 35 00
Terre Haute, Plymouth, " 25 00

Iowa, $630.

Cedar Rapids, Beth., on loan, 25 00
Des Moines, German, bal. " 475 00
" Pilgrim, " 25 00
Galt, " 5 00
Lyons, " 25 00
Ottumwa, 2d, " 15 00
Popejoy, " 15 00
Rockford, " 25 00
Shell Rock, " 20 00

Kansas, $40.

Council Grove (2), on loan, 40 00

Massachusetts, $100.

Littleton, on loan, 100 00

Michigan, $97.50.

Atlanta, on loan, 15 00
Breckenridge, " 12 50
Grand Haven, " 25 00
Kalkaska, " 35 00
Thompsonville, " 10 00

Minnesota, $157.50.

Excelsior, on loan, 25 00
Glenwood, " 25 00
Hutchinson, " 40 00
Lamberton, " 22 50
Paynesville, " 20 00
Sandstone, Scan., " 25 00

Missouri, $25.

Carthage,	on loan,	25 00

Montana, $10.

Laurel,	on loan,	10 00

Nebraska, $258.45.

Aurora,	on loan,	25 00
Avoca,	bal. "	15 00
Brewster,	"	10 00
Butte,	"	12 50
Hemingford,	"	10 00
Lincoln, Plymouth,	"	75 00
McCook,	"	25 00
Nebraska City,	"	31 25
Shickley,	"	15 00
Thadford,	"	9 70
West Point,	"	30 00

North Dakota, $40.

Crary,	on loan,	15 00
Inkster,	"	25 00

Oklahoma, $40.

Darlington,	on loan,	5 00
Enid, Plymouth,	"	20 00
Lawnview,	"	5 00
Wellston,	"	10 00

South Dakota, $213.

Chamberlain,	on loan,	20 00
DeSmet,	"	30 00
Geddes,	"	20 00
Hudson,	"	20 00
Keystone,	"	10 00
Mitchell,	"	15 00
Sioux Falls, German,	bal. "	35 50
South Shore,	"	10 00
Springfield,	"	37 50
Valley Springs,	"	15 00

Texas, $61.66.

Paris, 1st,	on loan,	45 00
Port Arthur,	"	16 66

Washington, $150.

Chewelah,	on loon,	60 00
Colville,	"	40 00
Hillyard,	"	20 00
North Yakima,	"	30 00

Wisconsin, $55.

Birnamwood,	on loan,	20 00
Cleveland,	"	10 00
Elroy,	"	25 00

Wyoming, $15.

Guernsey,	on loan,	15 00

Receipts for Church Building	**$16,085 16**
" " **Particular Churches**	**149 66**
" " **Parsonage Building**	**2,699 41**
Total Receipts for the Month	**$18,934 23**

MAY, 1903.

FOR CHURCH BUILDING.

California, $37.50.

Etna,	9 00
Los Angeles, Vernon,	13 00
Rio Vista,	8 00
San Francisco, Olivet,	1 50
Stockton,	6 00

Colorado, $20.

Montrose,	15 75
" S.S.,	3 05
" Y.P.S.C.E.,	1 20

Connecticut, $257.85.

Abington, Mrs. George Sumner,	5 00
Bristol, Swede,	3 00
Brooklyn,	2 50
Chaplin,	15 00
Colchester,	10 60
" S.S.,	7 62
Fairfield,	51 00
Franklin,	3 00
Middletown, 1st,	22 45
Milford, Plymouth, A Few Friends,	4 25
New Haven, Pilgrim,	13 00
Oxford,	5 00
Portland,	1 24
Simsbury, 1st,	19 50
South Norwalk,	28 91
Stafford Springs,	11 36
Stanwich,	7 10
Thomaston,	13 69
Torrington, 3d,	17 23
Washington, 1st,	15 40
Willington,	1 00

Florida, $14.25.

Orange City,	12 25
Orange Park,	2 00

Georgia, $6.50.

Demorest, Union,	6 50

Idaho, $14.65.

Challis,	11 15
Council,	3 50

Illinois, $1,431.52.

Amboy, Y.P.S.C.E.,	1 00
Ashkum, W.S.,	2 50
Aurora, 1st W.S.,	20 00
" N. E. W.S.,	12 00
" Jas. L. Greenfield & wife,	175 00
Batavia, Mrs. Paterson,	20 00
Blue Island,	13 20
Canton, W.S.,	21 70
Chesterfield,	4 75
Chicago, Auburn Park,	8 55
" " " W.S.,	3 35
" Austin, 1st,	9 05
" " " W.S.,	5 00
" Central Park W.S.,	7 00
" Englewood, North W.S.,	6 70
" Green St. W.S.,	10 00
" Leavitt St.,	2 48
" Mizpah Chapel W.S.,	2 00
" Mont Clare W.S.,	5 00
" Pilgrim Y.P.S.C.E.,	10 00
" Rogers Park W.S.,	25 00

Chicago, South Chicago W.S., 7 50
" " " People's, 11 40
" Summerdale W.S., 3 50
" Union Park W.S., 30 00
" University W.S., 25 00
" " S.S., 1 67
" Warren Av. W.S., 7 00
" Waveland Ave. Prim. S.S., 1 30
" C. N. Chappell, 50 00
" Mr. Hooker, 200 00
" Beulah Logan, 50
" Maria Pfeninger, 1 00
Chillicothe, 15 50
De Long, 35 00
Dover, W.S., 8 25
Earlville, J.A.D., 25 00
Elgin, 1st W.S., 25 00
Emington, W.S., 3 00
Evanston, 1st W.S., 38 70
Forest, W.S., 4 00
Galesburg, Central W.S., 4 00
Geneseo, W.S., 23 04
Geneva, W.S., 3 00
Glencoe, S.S., 1 00
Glenellyn, S.S., 10 00
Gridley, W.S., 10 00
Harvey, 7 75
Highland, W.S., 2 00
Hinsdale, 1st, Y.L.M.S., 25 00
Jacksonville, 2 50
Johnston City, 2 10
Marseilles, Mrs. Baughman, 100 00
Mattoon, W.S., 5 00
Naperville, 1st, 12 31
Oak Park, 1st W.S., 3 00
" 2d W.S., 5 00
Odell, W.S., 15 00
Park Ridge, 1st W.S., 1 45
Paxton, W.S., 43 00
Payson, W.S., 15 00
Peoria, 1st W.S., 10 00
Plymouth, 1st W.S., 2 86
Quincy, S.S. Class, 4 00
Rantoul, W.S., 2 00
Rockefeller, 2 50
Rock Falls, W.S., 5 00
Rockford, 1st W.S., 35 00
" 2d W.S., 12 75
Roseville, W.S., 6 00
Sandoval, 3 73
Sandwich, W.S., 35 00
Springfield, Plymouth, 5 95
St. Charles, 4 80
Sycamore, 4 71
Thawville, W.S., 6 72
Toulon, W.S., 10 00
Vienna, W.S., 1 75
Wheaton, 1st W.S., 6 00
Yorkville, W.S., 5 00
W.H.M.U., 120 00

Indiana, $32.55.

Hammond, 5 00
Marion, 12 55
Indianapolis, Mayflower, 15 00

Iowa, $158.13.

Alden, 4 00
Anita, W.S., 5 00
Council Bluffs, Mr. Dodge, 20 00
Dubuque, 1st W.S., 28 75
Farragut, W.S., 4 00
Ft. Dodge, W.S., 10 00
Grinnell, W.S., 22 50
Independence, W.S., 1 15
Larchwood, 6 30
Lewis, W.S., 10 00
New Hampton, German, 6 35
Polk City, 5 07
Salem, W.S., 2 00
Shenandoah, W.S., 10 00
Traer, 7 51
" S.S., 3 00
Winthrop, W.S., 2 50
Westfield, 10 00

Kansas, $46.63.

Chase, Ch & S.S., 5 50
Clay Center, 3 00
Ford, 2 30
Kansas City, Armourdale, 6 71
Kinsley, 4 00
McPherson, 3 50
Sterling, 5 28
Tonganoxie, 4 50
Topeka, Pauline, 3 00
" " S.S., 2 00
" Seabrook, 2 00
" " S.S., 3 00
Village Creek, 1 86

Louisiana, $4.

Roseland, 4 00

Maine, $36.08.

Bath, Winter St., 11 48
Gorham, 8 35
New Sharon, 1 25
Portland, Free, 10 00
Temple, 5 00

Massachusetts, $1,409.

Andover, Ballardvale, Y.P.S.C.E., 5 00
Ayer, Y.P.S.C.E., 5 00
Billerica, 4 75
Boston, Dorchester, 2d E.C.A.D.B., 5 00
" Pilgrim, 23 86
" Roxbury, Eliot, 24 61
" West Roxbury, So. Evang., 16 09
Braintree, 1st, 1 36
Brockton, Porter S.S., 5 20
Brookfield, 1 00
Cambridge, Pilgrim, 27 38
Chelsea, Central, 5 57
Chicopee Falls, 2d, 30 63
Danvers, 1st, 13 85
Fall River, Broadway, 2 00
" " Y.P.S.C.E., 1 00
" Central, 158 94
Haverhill, French, 2 00
Hawley, 1st, 2 21
Holden, 9 50
Holyoke, 1st, 22 74
" 2d, 81 77
Hyde Park, 1st, 47 10
Lee, 60 00
Malden, Maplewood, 8 85
Newton, Auburndale, 85 51
" Eliot, A Friend, 100 00
North Attleboro, Oldtown, 4 50
Peabody, West, 8 74
Petersham, 81 40
Pittsfield, 1st, 24 10
Shelburne Falls, 22 50
Somerville, Broadway, 22 20
Southampton, 13 12
South Hadley, 1st, 18 50
Townsend, 10 78
Watertown, Phillips, 12 00
Wendel, 2 91
West Springfield, 1st, 12 50
West Tisbury, 11 63
Williamstown, 1st, 20 83
Worcester, Piedmont, 33 12
Wrentham, Original, 9 25
Mass. & R. I. W.H.M.A., 300 00
E. F. G., 50 00

Michigan, $59.95.

Croton, 1 11
Custer, 3 00

Kalamazoo, Association,	5 35
Lansing, Plymouth,	4 46
Ludington,	27 50
Sandstone,	1 00
" Y.P.S.C.E.,	1 00
Three Oaks,	6 53
West Bangor,	10 00

Minnesota, $72.75.

Brainerd, People's,	3 00
Cass Lake,	5 00
Lyle,	5 50
Mapleton,	3 19
Morris,	11 15
Rochester,	19 00
St. Charles,	8 00
St. Paul, Pacific,	6 91
Winthrop,	11 00

Missouri, $130.42.

Kansas City, Clyde,	14 44
" " Y.P.S.C.E.,	4 50
Pleasant Hill,	95 00
" G. M. Kellogg,	5 00
Riverdale,	2 10
St. Louis, Union,	3 50
Webster Groves,	5 88

Nebraska, $64.09.

Columbus,	13 19
Cowles,	3 10
Holdrege,	2 70
Neligh,	16 15
Olive Branch,	6 65
Pickrell,	4 80
Plymouth, 2d,	1 76
Upland,	5 00
Weeping Water,	6 64
Wymore,	4 10

New Hampshire, $124.27.

Gilsum,	2 00
Hinsdale,	2 80
Keene, 1st,	65 22
Newmarket,	8 00
Rochester, 1st,	18 75
Stratham,	4 00
Walpole,	23 50

New Jersey, $212.79.

East Orange, 1st,	20 20
Hoboken, Norwegian,	8 09
Montclair, 1st,	184 50

New York, $707.20.

Antwerp, Aux.,	35 75
Binghamton, 1st,	27 76
Brooklyn, Central L.B.S.,	100 00
" Clinton Ave. L.B.S.,	85 55
" Immanuel,	12 00
" Pilgrims,	140 59
Canarsie,	5 00
East Bloomfield,	13 43
Gloversville, L.B.S.,	10 00
Homer,	5 47
Jamesport,	3 82
New York, C. N. Bliss,	100 00
Oswego,	10 10
Poughkeepsie, L.H.M.S.,	25 00
Pulaski, L.M.S.,	15 00
Syracuse, Good Will W.C.W.S.,	15 00
Walton, H M.S.,	5 00
Wellsville, 1st,	34 20
Winthrop,	2 00
Woodville,	9 28
W.H.M.U.,	52 16

North Dakota, $5.

Sykeston,	5 00

Ohio, $98.82.

Ashland,	6 81
Cincinnati, Welsh,	9 25
Cleveland, Cyril Chapel,	8 00
" Euclid Ave. W.A.,	2 50
" " " Y.L.,	4 50
" " " S.C. of Y.P.S.C.E.,	2 50
Conneaut, Jr.Y.P.S.C.E.,	3 00
Elyria, 1st W.A.,	15 00
Greenwich, W.S.,	5 00
La Fayette,	2 50
Lenox,	6 50
Toledo, Central Jr.Y.P.S.C.E.,	2 00
" East, 2d,	12 06
Wellington, 1st	15 00
West Williamsfield,	4 20

Oklahoma, $9.

Oklahoma City, Pilgrim,	4 00
Pond Creek,	5 00

Oregon, $19.20.

Pendleton, Jr.Y.P.S.C.E.,	2 50
Portland, German Evang.,	15 00
" Sylvan,	1 70

Pennsylvania, $18.

Guy's Mills, W.M.S.,	3 00
Mt. Carmel,	5 00
Scranton, Puritan,	10 00

Rhode Island, $24.65.

Central Falls,	24 65

South Carolina, $5.

Columbia,	5 00

South Dakota, $450.38.

Aurora,	416 05
Canton,	5 00
Pierre,	25 00
South Shore,	4 33

Texas, $5.

Ft. Worth, Mrs. Post,	5 00

Vermont, $243.33.

Barton, W.H.M.S.,	9 93
Bennington, 1st W.H.M.S.,	6 00
Bradford,	8 72
Brattleboro, L.A.,	17 25
Brookfield, 1st,	5 00
" 2d,	5 73
Burlington, 1st W.A.,	33 50
Dubuque, South,	1 00
Middlebury,	21 50
Milton, A Friend,	10 00
Newport, W.H.M.S.,	5 00
Peacham,	13 95
Ripton,	6 80
Rupert,	11 50
Stowe, W.H.M.S.,	5 00
St. Johnsbury, Center,	2 40
" " North W.A.,	15 00
Thetford, North W.H.M.S.,	5 00
Townsend,	5 60
Wallingford, W.H.M.S.,	13 00
Waterbury, W.H.M.S.,	3 50
Westminster, West,	10 75
Woodbury, South,	3 00
A Friend, Special Thank Offering,	25 00

Washington, $83.27.

Ferndale,	3 72
" S.S.,	40
Kalama,	5 50
" S.S.,	1 35

Natchez, 5 30
Pleasant Valley, 15 00
Ritzville, German, Zion, 10 00
Spokane, Westminster, 40 00
Walla Walla, Zion, 2 00

Wisconsin, $155.63.

Butternut, 1 64
Clintonville, 1st, 10 50
De Soto, 7 00
Fifield, 3 45
Mazomanie, 6 41
Menomonie, 15 00
Milwaukee, Mrs. Thorsen, 25 00
Royalton, 5 00
Star Prairie, 5 00
Sun Prairie, 61 47
West Salem, 7 95
Williams Bay, 7 21

Wyoming, $5.

Cheyenne, South S.S., 5 00

Loans Refunded, $4,347.27.

San Luis Obispo, Cal., on acct, 100 00
Denver, Col., 3d, " 82 84
" People's Tab., " 50 00
Grand Junction, Col., bal. " 100 00
Pueblo, Col., Pilg., " 60 00
Sanford, Fla., " 100 00
Albion, Ill., Y.L.M.S., " 1 00
Chicago, Ill., Christ Ger., A Friend, on acct., 5 00
Chicago, Ill., Christ Ger., bal. " 95 00
Springfield, Ill, 1st, " 100 00
Ft. Wayne, Ind., Plymouth, " 500 00
Dubuque, Ia., Summit W. G., " 30 00
Lansing, Mich., Pilg., " 100 00
" " S.S., " 50 00
Memphis, Mich., bal. " 75 00
Sawyer, Mich., by Three Oaks, " 52 43
Duluth, Minn., Pilgrim, " 450 00
St. Louis, Mo., 5th, " 500 00
Reno, Nevada, " 550 00
Elmira, N. Y., St. Luke's, " 100 00
Newburg, N. Y., " 236 00
Richmond Hill, N. Y., " 450 00
Mt. Carmel, Pa., " 100 00
Scranton, Pa., Puritan. " 300 00
Seattle, Wash, 1st Ger., 50 00
Spokane, Wash., Westminster, " 110 00

Legacies, $2,462.86.

Baltimore, Md., Est. Mary R. Hawley, 2,462 86

Interest, $343.22.

Aurora, Ill., 8 54
Brooklyn, F. T. Co., 334 68

Church-Building Quarterly, $1.15.

FOR PARTICULAR CHURCHES.

Massachusetts, $31.

Boston, Boylston, Jamaica Plain, 31 00

FOR PARSONAGE-BUILDING.

California, $70.

Bakersfield, on loan, 25 00
Buena Park, " 15 00
Crocket, " 30 00

Colorado, $62.50.

Manitou, on loan, 50 00
Ward, " 12 50

Idaho, $12.50.

Council, on loan, 12 50

Illinois, $135.

Alto Pass, on loan, 12 50
Chicago, Forestville, " 50 00
Kangley, " 17 50
Marshall, " 30 00
Springfield, Plymouth, " 25 00

Iowa, $65.

Runnells, L.A.S., on loan, 25 00
Strawberry Point, " 25 00
Vining, " 15 00

Kansas, $68.10.

Alton, on loan, 10 00
Topeka, Seabrook, " 50 00
Wallace, Rent, " 8 10

Michigan, $139.

Charlotte, on loan. 125 00
Croton, " 1 50
Middleville, " 12 50

Minnesota, $438.

Barnesville, on loan, 25 00
Cass Lake, " 15 00
Culdrum, Scan., " 12 50
Glenwood, bal. " 150 00
Lake City, Swede S.S., " 25 00
Mantorville, " 22 50
Park Rapids, " 68 00
Stillwater, on loan, 25 00
Minneapolis, Vine, " 20 00
Walker, L.A.S., bal. " 75 00

Montana, $15.

Plains, on loan, 15 00

Nebraska, $105.

Bladen, on loan, 30 00
McCook, German, " 20 00
Sargent, " 15 00
Spencer, " 15 00
Weeping Water, " 25 00

New Mexico, $6.88.

Ranchos de Atrisco, on loan, 6 88

New York, $62.50.

Morrisania, on loan, 62 50

North Dakota, $25.

Fessenden, 1st, on loan, 15 00
Sykeston, " 10 00

Ohio, $40.

Cleveland, Cyril Chapel, on loan, 25 00
Ft. Recovery, " 15 00

Oklahoma, $25.

Darlington, on loan, 5 00
Oklahoma City, Harrison Ave., " 20 00

South Dakota, $102.50.

Canton, on loan, 60 00
Ft. Pierre, " 12 50
Wessington Springs, " 12 50
Winfred, " 17 50

Utah, $20.

Robinson, on loan, 20 00

Washington, $82.50.

Granite Falls,	on loan,	12 50
Olympia,	"	70 00

Wisconsin, $12.50.

Gay's Mills,	on loan,	12 50

Receipts for Church Building	**$13,116 91**
" " **Particular Churches**	**31 00**
" " **Parsonage Building**	**1,486 98**
Total Receipts for the Month	**$14,634 89**

JUNE, 1903.

FOR CHURCH-BUILDING.

Arkansas, $30.

Little Rock, Rent,	30 00

California, $268.21.

Berkeley, North Y.P.S.C.E.,	5 00
Cottonwood,	12 00
Fresno, German Zion,	3 15
Niles,	4 50
Redlands, S. J. Haynes,	100 00
San Francisco, Swede,	12 00
" " E. Coleman,	100 00
San Lorenzo,	10 00
Sierra Valley,	7 50
Whittier,	12 40
" S.S.,	1 66

Colorado, $8.10.

Colorado Springs, 2d,	7 10
Hot Sulphur Springs,	1 00

Connecticut, $370.61.

East Windsor,	7 47
Haddam,	9 00
Hartford, 4th,	16 00
Jewett City,	4 28
Manchester, 2d,	133 53
Meriden, 1st,	125 00
Preston,	10 00
Salisbury,	9 70
Thomaston, 1st,	10 80
West Suffield,	35 12
Wethersfield,	9 71

Florida, $82.32.

Daytona (2),	39 67
New Smyrna,	42 65

Georgia, $1.

W. M. U.,	1 00

Idaho, $6.

Mullan,	6 00

Illinois, $852.38.

Beecher,	7 45
Bowen, W.S.,	3 00
Byron,	10 00
Chicago, Auburn Park,	3 00
" Fellowship W.S.,	5 00
" Green St.,	15 15
" Trinity,	4 00
" Union Park,	12 55
" Rev. E. F. Wright,	2 00
Des Plaines,	8 34
Griggsville,	14 40
Jacksonville, W.S.,	8 00
Joy Prairie, W.S.,	10 00
Lodi, W.S.,	15 00
Marseilles, Mr. and Mrs. Adams,	50 00
Neponset,	9 10
Oak Park, 1st W.S.,	25 64
Ottawa,	5 00
Princeton, Mrs. A. R. Clapp,	10 00
Quincy, 1st Union,	51 25
Somonauk, Y.P.S.C.E.,	3 50
Streator, Welsh, Sale,	300 00
" " In Trust,	280 00

Indiana, $4.50.

Amboy,	2 00
Jamestown,	2 50

Iowa, $89.96.

Chester Center,	4 40
Dubuque, 1st,	40 80
Emmetsburg, Y.P.S.C.E.,	2 00
Farragut,	8 68
Genoa Bluff,	3 02
Grant,	2 25
Harmony,	5 16
Monona,	2 45
Nashua,	13 00
Silver Creek,	2 50
Vincent, Miss Woolsey,	1 85
Wittemburg,	3 85

Kansas, $10.89.

Eureka,	10 89

Kentucky, $4.

Lexington,	4 00

Maine, $34.31.

Center Lebanon,	2 81
Greenville,	5 00
Limington,	5 00
Presque Isle,	6 00
Searsport,	5 00
The Forks,	50
York Village,	10 00

Massachusetts, $779.31.

Andover, Ballardvalle,	56 64
Beverly, Dane St.,	38 50
Boston, Roxbury, Walnut Av.,	27 37
" " " S.S.,	39 79
" Shawmut,	136 52
Chicopee, 1st,	5 00
Cohasset,	10 00
Everett, Mrs. F. Corbin,	50
Granby,	8 00
Greenwich,	3 32
Holland,	2 00
Hubbardston, A. A. Winsor,	10 00
Interlaken,	11 51
Leicester,	7 05
Lowell, Highland,	6 45
Malden, 1st,	36 00
Middleboro, 1st,	16 50
" Central Y.P.S.C.E.,	5 00
Monson,	31 19
Newburyport, Belleville,	33 12
" Prospect St.,	1 40
New Marlboro, Southfield,	1 50
North Andover,	40 00
Orange, Central,	21 50
Pittsfield, 1st,	27 66
Plymouth, Pilgrimage,	14 80
Princeton,	12 75
Reading,	5 00
Springfield, Faith,	13 97
" Hope,	31 17
" " Y.P.S.C.E.,	3 00
Taunton, Trin.,	44 67

Wakefield, 12 34
West Springfield, Mittineague, 14 38
Windsor, 3 00
Worcester, Park St. S.S., 9 61
" Piedmont, 12 00
" Plymouth, 26 90

Michigan, $25.29.

Big Rock, 3 00
Charlotte, L.B.S., 2 50
Chase, 2 00
Detroit, Mt. Hope, 5 00
Essexville, 2 00
Grand Rapids, Plymouth, 3 00
Lansing, Plymouth L.S., 1 49
Shaftsburg, 2 50
Vernon, 3 80

Minnesota, $20.71.

Claremont, 3 25
Ellsworth, 1 56
Hasty, 5 00
Mankato, 1st, 4 90
Sauk Rapids, 6 00

Missouri, $15.

Hannibal, Pilgrim Y.P.S.C.E., 10 00
Springfield, German, 5 00

Nebraska $50.10.

Arborville, 4 27
Hallam, German, 10 00
Princeton, German, 3 50
Springfield, 4 00
Stockham, German, 3 38
Sutton, German, 4 00
York, 18 82
" S.S., 2 13

New Hampshire, $11.31.

Bath, 5 11
Chatham, 2 00
Hancock, Y.P.S.C.E., 4 20

New Jersey, $42.12.

Jersey City, 1st, 27 07
Little Ferry, 4 00
Passaic, 11 05

New York, $93.77.

Buffalo, Fitch Mem., 5 00
Elmira, St. Luke's, 3 50
Ithaca, 12 32
Moriah, 5 00
Norfolk, 6 21
Parishville, 5 00
Pelham, Covenant, 7 13
Portchester, 1st. 3 08
Rensselaer Falls, 5 00
Riverhead, 1st, 12 43
Rockaway Beach, 10 00
Saugerties, 5 60
West Bloomfield, 13 50

North Carolina, $1.50.

Candor, 1 00
Union Grove, 50

North Dakota, $58.75.

Anamoose, German, 20 00
Carrington, 13 00
Cooperstown, 11 00
Fargo, Plymouth, 2 25
Hope, 4 50
Niagara, 8 00

Ohio, $86.01.

Brecksville, K.E.S., 12 90
Cleveland, 1st W.S., 3 75
" Hough Ave., 3 54
Collinwood, W.S., 1 50
" S.S., 5 00
Elyria, 1st Y.P.S.C.E., 2 50
Garretsville, 2 50
Kent, W.S., 2 90
Lexington, Jr.Y.P.S.C.E., 1 00
Lyme, W.S., 2 50
North Ridgeville, W.S., 2 50
" " Y.P.S.C.E., 2 50
Painesville, 1st, 6 52
" " Jr.Y.P.S.C.E., 2 50
" " Children, 1 00
Richfield, W.S., 1 50
Ridgeville Corners, W.H.&F.M.S., 1 80
Sheffield, W.S., 1 00
Springfield, Lag. Av. W.S., 3 88
Sylvania, Jr.Y.P.S.C.E., 2 50
Thomastown, 4 00
Toledo, 2d S.S., 5 82
" Central S.S., 2 50
" " " Personal, 1 15
Wauseon, Y.P.S.C.E., 5 00
West Mill Grove, Jr.Y.P.S.C.E., 2 00
Zanesville, 1st W.S., 1 75

Oregon, $4.

New Era, 4 00

Pennsylvania, $13.

Spring Creek, 5 00
Warren, 8 00

Rhode Island, $10.65.

Peacedale, 10 65

South Dakota, $63.55.

Garretson, 1 30
Hetland, 2 00
Ipswich, S.S., 25
Scotland, Churches, 15 00
Waubay, 10 00
W.H.M.U., 35 00

Tennessee, $5.

Nashville, Union, 5 00

Vermont, $257.05.

Barnet, 8 70
" W.H.M.S., 6 00
Barre, East, 8 00
Barton, W.H.M.S., 5 65
Bellows Falls, L.M., 15 00
Bennington, 2d W.H.M.S., 10 00
" North W.H.M.S., 5 00
Brandon, W.H.M.S., 5 00
Bridgewater, 1st, 5 00
Brookfield, 2d W.H.M.S., 7 00
Enosburg, W.H.M.S., 4 00
Hinesburg, W.H.M.S., 5 50
Middlebury, W.H.M.S., 7 50
Newbury, W.H.M.S., 7 25
Norwich, W.H.M.S., 5 00
Pittsford, W.H.M.S., 10 00
Rochester, 4 01
Rupert, W.H.M.S., 5 00
Rutland, W.H.M.S., 25 00
" West W.H.M.S., 5 00
Shoreham 1 00
Springfield, W.H.M.S., 14 00
St. Johnsbury, North W.A., 9 86
" South W.H.M.S., 15 00
Swanton, W.H.M.S., 10 00
Vergennes, W.H.M.S., 10 00
Waterbury, W.H.M.S., 1 50
Waterville, Ladies, 2 10
Windsor, W.H.M.S., 5 00
Woodstock, 9 98
" W.H.M.S., 25 00

Washington, $25.83.

Aberdeen, Swede, 7 15
Dayton, 2 80
Ferndale, 3 33
" S.S., 55
Spokane, Pilgrim, 12 00

Wisconsin, $90.84.

Dartford, 5 10
Janesville, 25 00
La Crosse, 1st, 13 00

Lone Rock, 3 00
Manning, 1 00
Menomonie, Mrs. Knapp, 25 00
Milwaukee, Beth. Bohem., 8 00
Park Falls, 3 24
Ripton, Mrs. Tracey, 5 00
W.H.M.U., 2 50

Wyoming, $9.

Douglas, 9 00

Loans Refunded, $2,232.02.

Los Angeles, Cal., Swede, on acct., 100 00
San Rafael, Cal., " 50 00
Denver, Col., North, " 10 00
Savannah, Ga., 1st, " 125 00
Chicago, Ill., Calif. Av., " 5 00
" " Millard Av., " 190 99
" " Wash. Park W.S., " 21 59
Grand Rapids, Mich., Smith Mem., by 1st., " 50 00
Lakeview, Mich., " 25 00
Muskegon, Mich., German, on acct., 425 00
Sawyer, Mich., " 4 70
Anoka, Minn., bal. " 59 74
Dodge Center, Minn., " 200 00
Sauk Rapids, Minn., " 15 00
St. Joseph, Mo., Tab. " 300 00
Omaha, Neb., Hillside, " 20 00
Weeping Water, Neb., " 100 00
Reno, Nev., by San Francisco Int.Y.P.S.C.E., " 10 00
Albuquerque, N. Mex., " 85 00
Cincinnati, O., Walnut Hills, " 200 00
Portland, Ore., 1st W.M.S., " 10 00
Allegheny, Pa., " 225 00

Legacies, $200.

Detroit, Mich., Ford Est., 200 00

Interest, $1,996.32.

N. Y. Interest, 300 00
N.Y.M.N.B., 165 87
N.Y.M.T.Co., 955 06
N.Y.U.T.Co., 575 39

FOR PARTICULAR CHURCHES.

Massachusetts, $105.24.

Boston, Union, 105 24

FOR PARSONAGE-BUILDING.

California, $67.75.

Copperopolis, on loan, 9 75
Oleander, " 10 00
Paradise, " 3 00
Rosedale, " 10 00
Ventura, " 35 00

Connecticut, $101.25.

Hartford, South Prim. S.S., 7 25
Shelton, on loan, 50 00
Suffield, H.M.S., 44 00

Georgia, $5.

Marietta, on loan, 5 00

Illinois, $163.

Metropolis, on loan, 25 00
Moline, 2d, " 25 00
Olney, " 100 00
Pana, " 13 00

Iowa, $40.

Centerville, on loan, 25 00
Forest City, " 15 00

Kansas, $15.

Ford, on loan, 15 00

Kentucky, $8.

Bethel, by Huntington, W. Va., on loan, 5 00
Bethel, by Newport, Ky., " 3 00

Louisiana, $20.

Kinder, on loan, 20 00

Michigan, $65.

Atlanta, on loan, 7 50
Central Lake, " 15 00
Douglas, on loan, 22 50
Honor, " 20 00

Minnesota, $110.

Fosston, on loan, 100 00
Paynesville, bal. " 10 00

Nebraska, $69.

Arcadia, on loan, 30 00
McCook, " 25 00
Wallace, " 14 00

New York, $47.50.

Bay Shore, on loan, 37 50
Binghamton, Mrs. Edward Taylor, 10 00

Ohio, $15.

Ft. Recovery, on loan, 15 00

Oklahoma, $35.

Enid, Plymouth, on loan, 20 00
Medford, " 15 00

Pennsylvania, $37.50.

Albion, on loan, 12 50
Kane, " 25 00

South Dakota, $45.

Elk Point, on loan, 10 00
Hetland, " 20 00
Meckling, " 15 00

Washington, $85.

Olympia, bal. on loan, 70 00
Pataha City, " 15 00

Wisconsin, $125.

Elroy, on loan, 25 00
Milwaukee, Hanover St., " 100 00

Receipts for Church Building **$7,853 41**
" " **Particular Churches** **105 24**
" " **Parsonage Building** **1,054 00**
Total Receipts for the Month **$9,012 65**

Total Receipts for the Three Months **$42,581 77**

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FORM OF A BEQUEST.

I give and bequeath to "The Congregational Church-Building Society, a corporation duly organized under the Laws of the State of New York," the sum of Dollars, payable in months after my decease, to be applied to the charitable uses and purposes of said Society, under the direction of its Board of Trustees.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath and devise to "The Congregational Church-Building Society, a corporation duly organized under the laws of the State of New York," its successors and assigns, forever, a certain tract of land. (Here describe the premises.) Said land, or the proceeds thereof, to be applied to the charitable uses and purposes of said Society, under the direction of its Board of Trustees.

PART OF A CONTRACT.

Every church that has received aid from the Congregational Church-Building Society promised beforehand:

1. To keep its property insured in favor of the Society to the full amount of aid, whether by grant or loan.
2. To keep its property in good repair.
3. To hold services every Lord's Day.
4. To send to "*The Treasurer of the Congregational Church-Building Society*," 105 East Twenty-second Street, New York, N. Y., a contribution *every year* whether the aid was by *grant or loan*, and promptly to pay the installments on its loan.
5. Prior to disbanding or changing to any other than a Congregational Church, to send to the Treasurer of the Society the balance in full due the Society.

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Designs submitted for any Changes, Alterations or Re-decoration of Church Interiors for Work Erected in any part of the United States.

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